Heavenly Treasure,

OR

Mans chiefest Good.

Wherein

The several Workings of the heart about, and in pursuance of its Chiefest Good, are Solidly and Judiciously discovered.

By *William Strong* that godly, able, and faithful Minister of *Christ*, lately of the Abbey at *Westminster*.

nted by *R.W.* for *Francis Tyton*, he three Daggers in *Fleet-street*, 1656.

874.c.2.

44019 6

T. Jolley Esq. F.S.A.

Thos Jolley
1832

43
4 6
768
BRITISH MUSEUM

ALthough it was not my happiness to have any personal knowledge of this worthy man during his life (having never to my remembrance, so much as seen his face) so that I cannot speak so amply of his worth as others may that knew him personally; Yet since his death, by a good providence, some

of his Sermons, and in particular this of the Treasure being brought to mine hand, I had some real taste and experience of his worth, of whom I had heard so much before. I confess I had often heard of the great eminency of this worthy man, which made me the more greedily, and with more intentness to read what I could see of his: and this I must needs

needs ſay, that which I met with, did not only anſwer mine expectation, but much exceed it: and the more I read, the greater was my admiration. And though I do not think my ſelf to be ſuch a one, from whoſe thoughts in ſuch a kinde any credit or eſtimation ſhould come to ſuch a Work: Yet I think that I owe ſo much to him who is dead, and to ſome

who are yet living, as to profeſs what I think, that there are ſcarce any Sermons extant wherein there is more ſtrength of parts, depth of matter, and ſingular induſtry to be ſeen, then in the Labours of this reverend Man: and that the Church of God would ſuſtain a great and invaluable loſs, ſhould his Labours be kept from publick view.

John Rowe.

Reader,

THE Box of Spikenard is broken; no wonder; for we have this treasure in earthen Vessels: when thou hast smelt the savour of this precious ointment, I doubt not but that thou wilt see cause to bless that Providence, which hath ordered the endeavor of them that have studied the preservation of it from loss; In this Paper-Vessel

wherein it is commended to thee. The Author was a burning and a ſhining Light, as theſe and other his Sermons do bear witneſs; for they carry light into the underſtanding, and heat into the affections; the light not meerly notional; the heat like that of the Sun, quickning, and prolifical: both are ſuch as are requiſite in a man that is in purſuance of his Chiefeſt Good, which is the noble ſubject of this Treatiſe, that points you to it, teaches the way of attainment of it, marks

it

it out with ſuch Charact-
ers as do diſcriminate it
from falſe treaſure; quick-
ens the appetite unto the
proſecution and fruition
of it. And in ſhort, ſhews
you the ſhorteſt way un-
to your own happineſs;
whereof this is the pro-
perty, that being but one,
it alone makes the poſſeſ-
ſors happy, becauſe it
doth eminently compre-
hend in it all other parti-
cular good things what-
ſoever: And this he tea-
ches not to be treaſure on
earth, but that it muſt be
laid up by you on earth,

as fruit gathered in the Orchard is thrown over the wall to be taken up when you are gone out. I undertake not to write the life, but commend the Labours of the man to thee; he was of an excellently tempered Spirit, both for humility and resolution; one that was not afraid to follow the truth close at the heels (though sometimes it strike out ones teeth) but an Orthodox propugnator of it; his stile is very familiar; in exposition of Scripture he is acute and accurate, a great

great ſearcher of hidden Treaſures; a friend unto Free Grace, an advancer of practical holineſs; when it fell in his way to ſtrike wicked men with reprehenſions, his arrow ſo pierced, that it is manifeſt he drew a ſtrong Bow; when he had to deal with a wounded ſpirit, he ſhewed by his ſoft touch, that he had felt the wounds himſelf. In fine, that which hath been the diſquiſition of the Learned Sages of the world in all ages; and yet not one of two hundred eighty eight

Aug. de Civit. lib. 19. initio.

po-

positions, or opinions did hit upon it, because they wanted a light revealed, and so became fools in the Research of it; I mean *Mans chiefest good*, that *I say* is so delineate in this Treatise, that I will make bold to commend it to thee as thy pocket treasure, as it commends to thee thy *Heavenly Treasure*, and so remain

Octob. 28. 1655.

Thy ready Servant in the Lord,

Rich. Vines.

IT *is abundantly known to the generality of the Godly throughout the Nation, though more especially about these Cities of* London *and* Westminster, *with what singular ability, full affection, and good success, the Author of the following Sermons* (*now* at Rest from, *and* enjoying the crown of all his Labours) *did* spend *himself*, and was spent *in the Service of the Gospel.* He did the work of him that sent him, while it was day. The night (*he would often say*) was a coming, *in which he should have no season; and while 'twas day therefore* (*he would add*) *that neither should the frowns, nor the flatteries of men*

men divert him from his Work. His preaching was with very much freedom of ſpeech, delivering the word without fear, in much boldneſs, and without partiality: He was not of the number of them who corrupt the word of God; *but* Chief *among them that preacht it*, as of ſincerity, and as of God: *He hath often told me, one main part of his ſtudy and prayer to God was, that in all his preaching he might not only be* Led into the truth, *but teach the preſent truth, that, that of any other, might be to them, to whom he preached, the moſt inſtantly uſefull, and moſt ſeaſonable truth: God in his wiſdom appointed him to one place after another, where all his abilities might be tryed and ſhine forth in their luſtre.*

2 Cor. 2. 17.

* His

* *His Preaching* (*ye that* ſate under the ſhadow of his Miniſtry with great delight *are the witneſſes of it*: *His preaching*) *though it was very frequent* (*thrice or four times a week, for ſome years together when ſeldomeſt*) *did not yet conſiſt of any ſuch thin notions, as being cloathed with ayr only would melt upon the tongue, and quickly vaniſh in ſome little ſweetneſs. No, but in all his Sermons, the intelligent Hearer* (*for he took himſelf to be a* Debtor *to as well* the wiſe as the fooliſh) *might obſerve, that as the materials of them were full of Spirit and vigour, ſo the Compilement of them was cloſe, elaborate and pithy: and though he minded more what might profit, then what might pleaſe, yet did he pleaſe as well as profit them that heard him;*

* He was Lecturer at *Dunſtans* and *Weſtminſter*, and one of the Reverend Aſſembly of Divines.

Be-

Because he used to back what he did deliver with a very great strength of both harmonious and argumentative heads of Reasoning: His manner always being to compare (*or suit*) spiritual things with spiritual, *and to teach, though not in* the enticing words of mans wisdom, *yet* in the fullest demonstration of the Spirit. *He was not worn away with rust, but did wear away himself with use; the emanation of the Spirit filling his Cistern so, as made him free to do much work in a little time.* * *He understood well that the acceptance of our works follows upon the acceptance of our persons first; and he therefore did (to the admiration of them that heard him) open the whole Doctrine of the Covenant, through which our persons finde acceptance with God: that Cove-*

* *Amplissimum vitæ spatium usque ad sapientiam vivere.*

Covenant of Grace, which comprehends what ever we are either by way of bleſsing to expect from God, or whatever we are by way of duty to return back to God again: that Covenant, I ſay, did he for years together labour in the opening of: had he lived to perfect, and to publiſh it, the Churches of Jeſus Chriſt had received a much more ſpecial advantage, then now I fear they can have by it: but we muſt be content to have Elijah *firſt taken from us, before his mantle will be given us.*

He vexed his righteous ſoul *to ſee how among many profeſſors of Religion, practical Godlineſs did ſeem to wither much: what truths therefore might ſerve beſt to revive, encourage and put on to holineſs of life, or circumſpect walking, thoſe to*

chooſe

chooſe would he moſt frequently acquaint his Hearers with: He judged the power of godlineſs to conſiſt not ſo much in mens ability to Maſter this or the other high-towring, ſpeculative doctrine (though himſelf was of excellent high-raiſed parts) as in mens affectionate hearty cloſing with, and living up to thoſe more obvious common truths (for in facili & abſoluto ſtat æternitas. Auſt. Enchir.) *that are the great neceſſary things on which mans everlaſting happineſs, or miſery does moſt depend: And he would therefore (therein following the direction* Paul *gave to* Titus, * *chap.* 3.8.) *earneſtly exhort profeſſors to be known moſt by their* maintaining of good works: *and that however they might ſomewhat differ in matters of outward order, or Church Diſcipline,*

ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι.

Discipline, yet that they would all agree in what was more intimately consequtive to the Spiritual man: A being rich in holy works*: *Our works being the best (at least most sensible) evidence of our faith*: *He laboured much that parties disagreeing a little what in that part of the circumference which concerns Ecclesiasticks, might yet be one i'th center of an holy life*: *for indeed he knew well, that though Professors in matters possibly of less consequence, may shew what party of Christians we side with, yet holiness of life only it was that should best evince our being set apart for God. He laid it much to heart to see how slightly and ungroundedly, not a few of latter*

* *Sancta & recta vitæ antistites esse.* The Greek word which is a military word, taken from such as set themselves in the foreward or front of the Battel, and march before for the encouragement of the rest of the army; some translate it to go before others in good works.

years

years, (since the goodness of some in power had altered the face of times so much as that godliness was no longer now a reproach or hindrance in the way of, but the easiest step to preferment) for one or other loaves sake only took up Religion; (as from the manner of their walking might be suspected) He did therefore insist upon, and in the course of his Ministry press those doctrines of self examination, *and* self denial (*both which subjects thou mayst hereafter, God willing, have put into thy hands*) *with much earnestness, searching power, and spiritual exactness; that if there were any who profest Christianity out of Faction, carrying a Pagan heart under a Christian name, they might be made manifest to themselves: His insight into the Gospel was wonder-*

wonderfully quick and ſingular: his delight was to lead his Hearers within the vail, *and to ſhew them the glory of that one Mediator*, whom the Father ſet forth for the propitiation of our ſins: *great was his pains in opening thoſe Relations (together with their reſpective vertue and influence) that he ſtood in* to his Father, *to Angels, to all Mankinde, and to the Elect in ſpecial: ſundry ſubjects and ſingle Sermons the Author has left behinde him, which will (God willing) be haſtened into the Preſs; what he did laſt, does (herewith) come out firſt; becauſe indeed an imperfect Copy hereof ſtole forth as a ſpurious obtruſion upon the world: Which the Authors Friends judged a great wrong unto the Publique as well as to the Author himſelf; and for that*

that reaſon, therefore have put the ſame ſubject firſt into thine hand, leaving thee to judge, how much more this Edition (thus publiſht) hath of the ſignature and mark of his ſpirit in it, above what the former carried. Thus much premiſed, I ſhall only add by way of prayer, that the Spirit of life and power (who alone is able) may make the price here put into thy hand very uſefull for thy ſouls good. We are accomptable, not only for what we hear, but for what we read; and its equally dangerous to be found among the number of them that are unprofitable Readers, as to be one of thoſe that are unprofitable Hearers.

Geo. Griffith.

Good Reader,

IT is usually observed that Gods children do best in their *close* and *last farewel*; as natural motion is slower in the beginning, and swifter in the end, so are their motions more vehement and stirring towards heaven and heavenly things, when their souls are ready to dislodge from the body, and to be at home with the Lord.

Certain I am, the Scripture puts a special mark and consideration upon the *last words* of the Saints, 2 *Sam.* 23.1. *Now these be the last words of David*; so the speeches of dying men have more weight in them; for as we draw neer to *eternity* we grow *wiser*, and being

being about to return to the * *Original Divinity* (as *Plotinus* ſpeaketh) we are more Divine.

And this not only when the Lord giveth his people *fair warning* of their approaching end, but many times when death ſtealeth upon them unawares, by a *ſtrange kinde of preſage* their ſouls have been marvellouſly heightned in the contemplation of eternity, and wholly taken up with that bleſſedneſs into which God was about (though unknown to themſelves) to tranſlate them: 'tis one of the obſervations of this Treatiſe, *That when the heart is in heaven the body will not be long out of it*; our tranſlation is but delayed till the *moneths of our purification* be ended, and we by growing

dead

* Τὸ ἐν οὐσίᾳ θεῖον ἄγει ἐπὶ τὸ ἀρχέγονον θεῖον. &c. *Plotin. apud Ves.*

dead to ſin, & weary of the world, are *made meet to be partakers of the inheritance of the Saints in light.*

All this is ſpoken, to put thee in mind that theſe diſcourſes, which are now put into thy hand, were the *laſt works* of that eminent and faithful Servant of God, Mr. *Will. Strong*, of whom without any unſavory alluſion to his name, I may truly ſay that he was, ἀνὴρ ἰσχυρὸς ἐν λόγοις, *Act.* 18.24. A *man eloquent* and *ſtrong*, or *mighty in the Scriptures*; this diſcourſe (I ſay) was the *dying blaze* of that *burning and ſhining light*, or his * *laſt Swan-like ſong*, and preparation to his own death and Funerals, which unexpectedly, and alas too ſuddenly, as to our profit, followed the preaching of theſe Sermons:

* *Cantator cygnus Funeris ipſe ſui; quapropter,* Plato in hædone eum ἀδύτον, *appellat.*

it was the ſecret inſtinct of the Spirit of God (no doubt) that engaged his thoughts to ſuch an argument, not only for his *own comfort* in the agonies of death, but for our benefit who do ſurvive him.

Theſe Sermons were formerly ſurreptitiouſly printed by an *unknown* and an *unskilful hand*; but as they now come forth thou maiſt plainly diſcern the *own ſpirit* of the Author in them, which in thoſe *rude* & *broken* notes was more hidden and obſcure.

I have heard of ſome that out of a *fond ſuperſtition* have been afraid in health to provide their *laſt Will* and *Teſtament*, taking it for a certain token of approaching death, the thoughts of which the carnal world cannot endure; and there-

therefore seek to *put off* that which they cannot *put away*. To prepare for death, doth neither *hasten* nor *hinder* it; there's folly in the surmise; however this truth lyeth hid under it, that when men are *ripe* and *ready to die*, usually they are not *long-lived*, but are gathered in *like a shock of corn in its season*: I hope none are afraid to be too soon in heaven; let us mend our pace thitherward, and get up as fast as we can, that every day *our salvation may be nearer then when we* first believed; this, as it is the *design* of these *precious Sermons*, so the *unfeigned desire* of him, who is,

Thine in the Lords work,

Tho. Manton.

READER,

THou hast here the first fruits of that seed which this Worthy, Reverend, Learned and Godly man sowed in the dayes of his Ministry: they were indeed in themselves, the Last crop of all his Labours, (being the Last Sermons that ever he Preached) but the over-hasty hand of some unskilful, if not unjust Gatherer, hath occasioned they are first Gather'd into sheaves: However it is now thy advantage Thou hast here a Treasure; a Tryed Treasure: This Piece which is his own, compared with those Imperfect notes, Printed since his death, and unjustly bearing his name, may be to thee a Test, to discriminate the true and counterfeit Copies, if any shall yet farther in that kind, do him, and the Church of Christ so great an injury.

Know therefore, there are other things

things of his that follow: which that they may be his own, all care is taken, by transcription from, and comparing with his own notes: which is the onl Cause (it may seem possibly) they make not hast: yet they so hast as that the engaged in this work, which their heart is in, and their hand has found to do, *σὺν Θεῷ, they will* do it with all their might; *using therein, all possible care and diligence: Having a double earnest of their* Acceptance with the Saints: *The one their own spiritual senses, (as they hope) a little exercised therein; Humbly conceiving, more of* the secrets of God, the deep things of the Law, *and* the mysteries of Godliness, *(which are* great,) *fetch'd out from the very Bowels of the* Scripture, *have not from any one mouth been communicated in these latter dayes.*

The other earnest is, that Seal which therein, and thereby the Spirit of God hath fixed on their hearts, and of many others, very many, in the first hearing of them: witness that great and

ſad Aſſembly, in the day of his Funeral ſolemnity, when deep ſilence, heart-breaking ſighs, and weeping eyes would have preached loud enough, had that Reverend Miniſter, and his dear friend been ſilent; His Works that followed him, *are not all dead with him, But ſome of them are here brought forth for thy ſpiritual advantage;* The good hand of God be on them: *with this Tract God ſealed up his Miniſtry, and his days, and whoſoever ſhall obſerve the latter part thereof, ſhall find it a ſolemn ſeal. Having contemplated that Treaſure which was his by choice before, he was now taken up into the full poſſeſſion of it; for he was indeed,* a meet Inheritour. *He had intended the next Lords day, to have entered a proteſt againſt that which is the treaſure of the moſt of men, from that ſaying of our Lord,* Luk. 12. 15. Take heed and beware of covetouſneſs: *but in the mean time his Maſter called;* Well done thou good and faithful ſervant; *tis enough; if they*

will

will be covetous, let them be so still; thou hast finished thy Testimony; Enter, *now*, into the Joy of thy Lord. *How much might be spoken of him, were it necessary? But what needs it?* His works praise him in the Gate. *Few of the eminent Ministers in the Nation, but he was either personally known to them, or else they had heard of his worth:* His name was *indeed* as an Ointment poured out; *But for such, as* Rose up, speaking perverse things, *he was* a thorn in their sides; *practising (what himself sometimes pressed as a duty) to love their persons, but* Ἀληθεύειν ἐν ἀγάπῃ, *to truth it in Love. He was a man* mighty in the Scriptures, *therein lying a great part of his excellency, to open and explain* (quoad sensum, non quoad sonum) *dark Scripture, which we hear without profit, and read without understanding: He was frequent in preaching, for the most part 4 times weekly, sometimes many more*; in season and out of season; *besides the care that lay on him touching his Pastoral Relation;*

and yet though his work was so great, who could say, that he offered to God that which cost him nothing? *There was nothing that came from him that savoured not of much Labour, study and industry: He accounted himself a* Debtor to the wise and to the weak; *and his care was that by his Ministry, both might receive advantage. He was powerful with the Affections, and in order thereto, He throughly dealt with the Judgement. His doctrine was Practical, and his Application Doctrinal. He was a stout Champion for Truth and Liberty; in both, he* set his face as an Adamant *against the sins of the times. In a murmuring Age, he was a* mourner in Sion: *very conversant in dayes of Humiliation, Publique, Private; enjoyned, not enjoyned; and at such times, This was his complaint,* It is time for thee to arise oh Lord, for men have made void thy Law. *He had a spirit fitted to that work, for he seldome prayed without Tears: an* Israel *he was, for, he pleaded when he pray'd;*

pray'd; nor was he less fitted for thanksgiving, for he had vials full of odours; *he much breathed after Communion with God, and he had it, for he was strong*, to hold the King in the Galleries; *often would he complain of the Intersection of our Communion here.* 'Tis but (*he was wont to say*) His back parts: Behind the wall; *and* through the Lattice: *that we now see him: Oh, for that* Vision that is face to face, when we shall see him as he is! *The Lord hath now satisfied his desires, and taught him* (*which was much in his mouth*) *what means*, The souls of just men made perfect, *in taking him to himself: The Lord give us the same frame of spirit, that we in due season may follow after.*

The Contents of the Heavenly Treasure.

1. Mans happines out of himself. page 1,2
2. The words of the Text have
   1. A Dehortation.
   2. An Exhortation.
   Both backed with two Arguments p. 3
3. The words summed up in two propositions p. 4
4. The words explained and opened.
   Wherein
   Treasures are of two sorts,
   1. Gods Treasures, and they are of four sorts, from p. 5. to 9
   2. Men have their treasures p. 9. where is noted, the difference between the godly, and the men of the world p. 10
5. The doctrine explained by clearing four several Propositions from p. 11, to 34
   Wherein 1. By flinging of souls, three things noted p. 14, 15
   2. By the fear of the Lord two things meant, from p. 19. to 21
   3. Treasure is said to be a mans own from

from p. 22. to 27. upon a threefold accompt.

4. That which a man chooſes is called his Treaſure, from p. 28. to 34

6. In the firſt Uſe of Examination ſix rules. To know whether a mans Treaſure be on earth or in heaven, from p. 35 to 48

Where follows five Trials,

To know where a mans Treaſure lyeth, from p. 48 to 79

Wherein

1. To know whether we love God or no, two rules, and therein two ſeaſons of Trial, from p. 57 to 65

2. To judge when a man ſeeks all things in ſubordination to God, two rules, from p. 66 to 72

7. In the Uſe of Conviction, To heighten the miſery of thoſe that miſplace their chief good, ſix conſiderations, from p. 80 to 100

Wherein

1. Riches are ſaid (not to be) upon a double Accompt p 83, 84

2. Deceipt about good things fourfold, from p. 95 to 98

8. The

8. The misery of those that misplace their chief Good, lies in six things, from p. 100 to 113

Wherein

Two things observed by *Augustine*, that blessedness requires p. 112

9. Before Christs Exhortation is pressed, three things premised, from 114 to 116

Wherein

1. There are three sorts of Treasures that men lay up, and in three places, from p. 117 to 122

2. To Explain (not upon Earth) three hints, from p. 123 to 126

10. In the prosecution of Christs Exhortation of laying up Treasure, four things, from p. 127 to 156

Wherein

1. A double Interpretation of Heaven, from p. 128 to 134

2. Why none but God can be a mans Treasure in heaven, three things pointed to, from p. 136 to 139

3. How to lay up God for a Mans Treasure in heaven, six rules, from 140 to 146

4. To enforce Christs Exhortation, several

ral Arguments, from p. 147 to 156
11. The Use of Consolation shews,
1. The blessednes, and the Top of blessednes, 1. Of the Saints.
2. Of the Angels.
3 Of the Mediator, from p. 156 to 160. On the contrary the top of the Devil & damneds misery, to 162
2. Three grand promises mentioned in p. 164
12. To a man that has not misplaced his Treasure, seven grounds of the greatest comfort, from p 65 to 189
Wherein is explained delivering of a man up to Satan, twofold, from p. 166 to 168
13. That the Treasure is the attractive of the heart, four things by way of Explication, from p. 190 to 259
Wherein
1. The heart is put diversly in Scripture, 191. But especially three things intended, from p. 194 to 197
2. That mans Treasure is without himself, two things noted by the way, from p. 197
3. To those that seek happiness below God,

God, three things to consider, from 205 to 207, where that of *Jer.* 2. 15. is fully opened, to p. 209

4. Why a mans heart should be rightly set, five great reasons for it, from p. 210 to 218

5. The heart that is set upon any worldly thing is lost, in two respects p. 219
Wherein by way of Caution, where to set a mans heart, two or three things, from p. 220 to 225

14. That the Treasure carries the heart with it, opened, from 225 to 229. And herein, How it comes to pass, that the Treasure alwayes carries the heart with it, four demonstrative Arguments, from p. 230 to 240
Wherein two things noted in Conversion, in p. 238 so forward.

15. Why the heart alwayes goeth out after the Treasure, six great Grounds, from p. 241 to 248

16. How the heart of man goeth after its treasure, six Conclusions named, from p. 248 to 259

17. More particularly, that the Treasure is the attractive of the heart, p. 259
Wherein

Wherein

1. Thoſe inſtances before given, of the Intendment of the heart, from 263 to 267
2. Its aym and tendency upon a double ground p. 267

The firſt ground manifeſted in two particulars, from p. 268 to 275

Wherein

1. To gueſs at the aim and tendency of the heart, ſix rules, from p. 276 to 302
2. Every mans wiſdome in reference to his Treaſure, is exerciſed in three things, from p. 306. to 318
3. To know where a mans thoughts are, four rules, from p. 321. to 329
4. Why it is of ſo great moment to know where a man ſets his love, four grounds.
5. To know where a mans love is, eight ſeveral rules, from p. 340 to 372

Wherin is obſerved a double Union with God, from p. 341 to 347

18. The Application hath three Uſes 372

The firſt General Uſe of Inſtruction firſt diſcovers the fulneſs of the Scriptures *ibid.*

Wherein

Eight Wonders are to be underſtood in it, from

from p. 375 to 379
2. It discovers six Cases that the Lord puts a special Mark upon, from p. 379 to 383
The second Use, or the First more particular and proper use, shews the absolute necessity of Conversion p. 384
Wherein
The misery of that man whose Treasure is on earth, is seen in two things, from p. 385 to 388
3. The third and last Use shews,
1. The blessedness of that man whose Treasure is in heaven, upon a twofold accompt, from p. 388 to 390
2. The reasons why he is so blessed, that upon a fourfold accompt, from p. 390 to 395
Where note the Conclusion ibid.

FINIS.

The Names of such places of Scripture, as are occasionally handled, explained, and opened in the *Heavenly Treasure*.

Genesis.

Chap.	Verse.	Page.
1	1	132
6	5	285
10	9	344

Exodus.

19	5	137

Numbers.

14	24	239

Deuteronomy.

4	29	286
24	15	073
	25	263
32	34	8

I. *Samuel.*

4	20	196
25	29	14

II. *Samuel.*

12	4	269

I. *Kings.*

13	23	290
15	10	272

II. *Kings.*

Chap.	Verse.	Page.
5	25	194
10	15	300

I. *Chron.*

12	33	264

Esther.

3	9	293

Job.

8	15	243
13	15	63
20	15	312

Psalms.

17	3	270
	14	121
18	21	185
36	4	274
	10	148
39	12	261
41	6	228
62	10	196. 202
63	8	238

Chap.

Chap.	Verse.	Page.
73	6	12
112	8	242
116	7	11
119	37	218

Proverbs.

1	17	20
4	17	39
	23	215
8	21	81
10	20	213
14	14	77. 199
15	6	153
17	22	235
23	5	82
	7	330
	27	344

Eccles.

2	23	249
6	9	226
7	11	70
11	6	227

Canticles.

1	4	229
8	6	369

Isaiah.

Chap.	Verse.	Page.
32	11	203
33	6	19. 146
44	20	39. 202
58	13	47

Jeremiah.

2	13	94. 207
	33	245
16	16	344
22	2	217
	19	*ibid.*

Ezekiel.

7	10	119
33	31	227

Daniel.

7	25	295
11	24	316
	25	*ibid.*

Hosea.

4	8	223
7	11	93
12	7	346

Chap.	Verse.	Page.
Amos.		
8	5	46
Habakkuk.		
1	18	237
2	5	315
Haggai.		
1	5	210
Zechariah.		
5	8	120
Matthew.		
6	19	172
	20	1 & 127
	22	177
	33	50
10	37	55
12	43	235
19	21	141
21	25	129
Luke.		
8	13	233
10	42	170
12	33	130
14	26	56
	32	58
15	18	129
16	8	304
	11	81
22	15	228
John.		
8	21	257
	44	87
12	35	339
Acts.		
8	21	266
11	23	177
Romans.		
10	10	192
I. *Corinthians.*		
3	11	111
	12	*ibid.*
5	5	167
7	29	147
15	10	355
II. *Corinthians.*		
4	4	22
	18	51
5	2	74
8	11	283
Galatians.		
6	1	269

Ephesians

Epheſians.

Chap.	Verſe.	Page.
2	19	122

Philippians.

2	4	53
	8	58
3	14	52
		310
		349
	19	260

Coloſsians.

2	3	8. 30
3	1	260

I. Timothy.

6	9	220
5	23	374

II. Timothy.

6	29	91

Hebrews.

Chap.	Verſe.	Page.
6	7	102
	8	ibid.
9	27	17. 18

James.

5	3	150

II. Peter.

2	14	287

I. John.

2	15	339
	16	287
	18	151

Revelation.

13	0	308
21	7	334

The

THe thing that I feared is come upon me, May the friends of this worthy Author at this time say; for they did in his life time (many of them) earneſtly Solicite the publiſhing his own notes, (at leaſt part of them) by his own hand: foreſeeing, that (in the beſt conſtruction) ſome good affections (out of *Zeal, not according to knowledge*) might after his death thruſt into the world their broken and Imperfect notes as his: or if not ſo, yet knowing nothing is more ordinary then ſuch abuſes, *for Advantage ſake*: whether the one or the other, we know not, but ſo it is; That ſince the foregoing was committed to the Preſs, and this Tract fully finiſhed, another moſt Imperfect, if not counterfeit Bundle, entituled,

Quis expedivit? venter. Perſ. Us. Prolog.

entituled, *The Saints Communion with God, and Gods Communion with them in Ordinances*; Printed for *George Sawbridge*, and *Robert Gibbs*; Bearing also his name with the former, (touching which thou art advertised in the Epistles foregoing) and being both Bratts (as is probably conjectured) brought into the world upon the knees of the same unhappy Midwife. And for Mr. *John Herrings* Epistles, (with *a salvo* to his Person and function) we know not what that Honourable Person, Colonel *Purefoy* may do, but do conceive, that neither himself nor the Readers, will give him any thanks, as knowing well that that excellent man would have been in Writing as he was in Preaching, *A workman that needed not be ashamed*.

Onely

Onely, It is humbly enquired of Mr. *Herring*, whether he knew not of a Widow the deceaſed Author left behind him? or had ever heard of any doing in his own notes? or if not, whether ever he enquired? Sure we are, in one half hour he might have received ſatisfaction touching both; we wiſh his labours better ſpeed, then *that meaſure he hath meted ſhould be met to him again*: It's onely added, that if any Perſon in good affection, ſhall endeavour the haſtning of his works, 'twlll be acceptable ſervice; Provided, their labours may endure the touchſtone of his notes, which are all ready for ſuch an end; But if not, its deſired when they put them out, they would call them by their own names, not Mr. *Strongs*.

Heavenly Treasure,

OR,

MANS chiefest GOOD.

MAT. 6.20,21.

Heap up for your selves treasure in heaven: for where your treasure is, there will your hearts be also.

MAn was Created to have a happiness out of himself; for this is the blessedness of the *blessed God* only, to be his own

happiness; he indeed is not only al sufficient to you, but he is in himself self-sufficient. But the reasonable creature was made to have a happiness without himself: and because he is so, therefore the soul of man is full of nothing but longings: the Scripture cals it ἐπιθυμίαν, Lusting; it goes out to some other thing; it is always saying, *Who will shew us any good?* now that which the soul goeth out for, is that from whence it would fetch its happiness, its perfection, in which it places its felicity; and what ever a man doth in reference to such a good, this good is said in Scripture to be a *mans treasure*; and the storing of himself therewith, is *the laying up a treasure to himself.*

In these words, You have a de-

dehortation and an exhortation: Firſt, a dehortation, in reference to treaſures below. Secondly, an exhortation, in reference to treaſures above: and both theſe are backt with two Arguments; firſt, from the uncertainty of the one, and the certainty of the other; the one being liable to violence, plunder and decay, ſo is not the other: but the ſecond Argument is in the Text, *Where your treaſure is*, it will carry your hearts with it; therefore it is of mighty concernment where a man places his treaſure, becauſe there he will ſet his heart.

For where your treaſure is, there will your heart be alſo.

The words are ſummed up in two Propoſitions, which are of marvellous high concernment both.

1. *That every man hath a treaſure in this life.* He ſpeaks it as an act to be performed not after this life, but in the life that now is: *Hic mundus laboris*, that *mercedis*: this life is the ſowing time, that the reaping; this is the world of labour, that of reward; here is the treaſuring time, there is the expending time, therefore every man hath a treaſure in this life: ſo Chriſt ſaith, *Where your treaſure is*, &c. therefore lay that for a ground, Every man hath a treaſure; *a treaſure in this life.*

2. That whereſoever the treaſure is, it is attractive of the heart: Or thus, every man lays up his heart where he lays up his treaſure.

The firſt of them I ſhall enter upon at this time; every man

man lays up a treaſure for himſelf in this life: every man hath ſomething which is his treaſure, his own treaſure; *Where your treaſure is*, &c.

I ſhall firſt a little explain the words, to open the notion of a treaſure, as the Scripture ſpeaks of it.

There are two ſorts of treaſures the Holy Ghoſt in the Scripture ſpeaks of:

God hath his treaſures,

Men have their treaſures.

Firſt God hath his treaſures, and they are of four ſorts.

Firſt, *Theſauri naturæ*: there are the treaſures of nature, which we read of in *Job* 38.22. *Haſt thou entred into the treaſures of the ſnow; or haſt thou ſeen the treaſures of the hail?*

And the Lord when he ſpeaks of the bleſſings of na-

ture in *Deut.* 28.12. ſaith, he will open his good treaſure, the heaven to give rain, &c. and *Ier.* 10. 13. he bringeth the wind out of his treaſures: theſe are the treaſures of nature that are Gods treaſures.

Secondly, *Recondita providentiæ*: there are the treaſures of providence: in *Pſal.* 17.14. he ſpeaks it of wicked men. Theſe are the ungodly, and they proſper in the world; they have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure: What be thoſe treaſures with which God is ſaid to fill ungodly mens bellies? Interpreters do obſerve, that there are ſome wicked men in this life, that have not only the common benefits of nature with the reſt of this World, that God cauſes the Sun to ſhine,

ſhine, and the rain to fall upon them; but he doth afford them *exquiſitas quaſdam divitias*, ſome peculiar and choice mercies of this world; and doth in Providence order it ſo, that of all the honours in the world many ungodly men ſhall have the higheſt, of all the powers in the world many ungodly men ſhal have the greateſt: the dainties of providence: the Lord many times affords them to thoſe who have their portion in this world: but remember the text ſaith, *He fils their bellies with treaſures*: tis but to ſatisfie their ſenſes, it never fils their ſouls; their ſouls be empty of grace when their bellies be filled with treaſures: how many ungodly wretches have the quinteſſence of all things, all the Lords treaſure? & yet ſo tis ordered.

Thirdly, *Theſauri gratiæ*, the treaſures of grace, *Col.* 2.3. *In him are hid all the treaſures of wiſdom and knowledge.* It is ſaid of Chriſt, in him are hid, *&c.* Whoſe are they? Why, they are his treaſures that hid them there; the Lord hid theſe treaſures: *He is made to us of God, wiſdom, righteouſneſs, ſanctification and redemption*: the treaſures of wiſdom and grace are laid up in Jeſus Chriſt as in a common treaſury, but they be Gods treaſures.

4. *Theſauri vindictionis*, there are yet treaſures of vengeance, treaſures of wrath, *Deut.* 32. 34. *Are not theſe things laid up by me, ſealed up among my treaſures?* Many an ungodly man and wicked woman goes along ten years, twenty years together; and as they treaſure up ſin,

ſin, I treaſure up wrath; and vengeance is mine, and I will repay it; their feet ſhall ſlide in due time, the mean time I wil forget none of their works; *they are ſealed up by me among my treaſures*: theſe are Gods treaſures the Scripture ſpeaks of.

Secondly, men have their treaſures alſo, and that which a man makes his chief good, wherein he doth place his happineſs, that by which the comfort of his life comes, in that is a mans treaſure: you ſhall ſee it expreſt in other words, but the thing is one: in *Luk* 16.25. *Abraham* is brought in there ſpeaking to *Dives* in hell: *Son, remember in thy life time thou hadſt thy good things*: that which Chriſt here cals *your treaſure*, there *Abraham* cals *thy good things*: and in *Pſal.*

17.14. they have *their portion in this life*; that which in this place is called *a mans treasure*, that is there called *their portion*, but the thing is the same: and here give me leave to note the great difference between godly men and the men of the world: the men of the world are all for great provision in the way, but care not what portion they have at end: but a godly man is quite contrary, he will be content with small provision, but it is not a small portion will content him; a little in the passage, but he must have a large portion. So that which a man pitches upon as his chief good, by which the main comfort of his life comes in, these are his good things, that is his portion, his treasure; but only thus far for the

the opening of the phraſe.

Let us now come to open the Doctrine to you.

Every man hath in this life a treaſure, his own treaſure.

This I ſhall explain by clearing four ſeveral propoſitions, all which are included in the Doctrine.

Firſt, every man hath ſome chief good which his ſoul is ſet upon, and which as its center it tends unto. I ſay every man: there's not a perſon of you but you have ſome chief good to which your ſouls do bend, and upon which they center, wherein you place your happineſs, which if you could attain perfectly, your ſouls would be at reſt. This is that which *David* ſpeaks of, *Pſal.* 116.7. *Return unto thy reſt, oh my ſoul.* Why what was the reſt

rest of his soul: truly the rest of his soul was his chief good: and wil you see what that was? in the 73. *Psalm, Whom have I in heaven but thee, and I desire none on earth in comparison of thee:* if a man have a chief good, it must either be on earth or in heaven: but saith *David*, God is my chief good, whether in heaven or in earth; and thats the reason why he cals God the Rest of his soul; and for this cause he tels you all the tendency of his soul went after God. *My soul is athirst for God, the living God:* many such expressions you have to let you see that God was his chief good: and until the soul attain its chief good, it is never at rest, but is *in perpetuo motu*, in a continual tendency thereto. But on the other side, take a poor

poor carnal wretch that never knew any thing above the creature, becauſe the creature is his chief good, and that not to be had in perfection, ſo that he cannot attain to his full deſires, therefore his ſoul is continually reſtleſs: ſee him deſcribed *Pſal.* 59.6. to *ver.* 14. ungodly men are ſaid *like a dog to run about the city*, and *like a dog to grudge and not be ſatisfied*; what is the meaning of it? you know how many wearisom labours this creature takes, and all is for meat, and yet many times altogether in vain: now ungodly men in the purſuit of the things of this life are compared to dogs; how many circles do they take this way and that way; but many times altogether in vain, for they are never ſatisfied, and when they are

are not ſatisfied, they grudge; ſo that you ſee ſometimes the dog when he hath eaten caſts up his meat, and afterwards turns to his vomit again: here tis brought in only to this purpoſe, to let you ſee how reſtleſs their ſouls are, becauſe they ſeek good in them. But there is one Scripture very remarkable, 1 *Sam.*25.29. *But the ſoul of my Lord ſhall be bound up in the bundle of life with the Lord thy God: but the ſoul of thine enemies them he will ſling out as out of the midſt of a ſling*: to have *Davids* ſoul bound up with God in the bundle of the living, that you may a little underſtand; but to have ungodly mens ſouls flung out by God out of the midſt of a ſling; what is that? to ſling ſouls? truly there are three things

things in it: Firſt it notes diſtance, as when you ſling a ſtone, you caſt it far from you: *The Lord ſhall put the wicked far from him.* Such expreſſions are frequent in Scripture. Secondly, it notes a diſtance in Judgement, as the Lord binds up ſouls in the bundle of the living, in mercy: So in wrath he ſlings out the ſouls of ungodly men. Thirdly, it doth not only note diſtance, but violence; when the Lord will do it with a ſudden violent motion, as when ſtones are flung out of a ſling; when the ſouls of ungodly men have nothing to reſt upon, but yet ſome chief good they fancy to themſelves, which they think if they could obtain they would be at reſt: I am perſwaded there is many of them do think, if I had as much

much riches, as much honors, as much pleaſures as I would, my ſoul would then be ſatiſfied, and be much content, as the fool in the Goſpel: Soul, take thy reſt, thou haſt goods laid up for many years; thus every man hath ſome chief good or other to which his ſoul tends, and till he attain it, his ſoul is reſtleſs; this is the firſt particular, for the opening of the Doctrine.

Secondly, every man hath ſome chief good in this life in regard of election: my meaning is, that there is ſome chief good he chooſes to himſelf in this life: I do not ſay he enjoys it in this life: for the hope of the Saints is not in this life, but yet for all that they chooſe it here below: thou hadſt in thy life time thy good things: its

not

not only true of ungodly men, but even of godly men; only the one hath fruition in this life, the other but election only: the one enjoys his portion here, the other hath it in the life to come; but a portion he doth chooſe here: the election is below, the fruition is to come: for remember that *Solomon* ſaith, *There is no invention in the grave* whither you are going: ſo there is no election in the grave; the good that you chooſe here to your ſelves you muſt enjoy for ever: ſome chooſe pleaſures, ſome chooſe wantonneſs, ſome chooſe vanity. Truly look to it, that is no portion: that which you have choſen here, you will enjoy hereafter: conſider withall, that after death is the Judgement, *Heb.* 9. 27. the meaning

meaning is not the general Judgement, though that be after death, but a long time after death; but the Judgement that passeth on every particular man when he dyeth, that Judgement will be an eternal Judgement: there will be no reversion: for there is a *gulph* set between us and you: an eternity of estate that follows this life: therefore while you live here indeed there is a translation, a man may change his chief good; he that made wealth, honour, or pleasure his chief good, he may by the patience of God choose the Lord for his chief Good; but after this life there is no change; that which is your chief good in this life, you must content your selves with for ever; every man hath in this life

life his chief good: I mean not in regard of fruition, but of election.

Thirdly, every man in this life hath his own chief good: it is *your treaſure*; that which is one mans treaſure is not anothers; *thy good things, and your treaſure*, and *their portion*; this the Scripture ſpeaks of theſe things: for you muſt know, every man doth chooſe *to himſelf* a good that may properly be called *his own*. As, pray will you but obſerve in *Iſa.* 33.6. *The fear of the Lord is his treaſure.* Mr. *Calvin* and ſome others do obſerve, that this is peculiarly ſpoken of *Hezekiah*, and in him of the Church of God: and its ſaid, *wiſdom and knowledge ſhall be the ſtability of thy times, the fear of the Lord is his treaſure:* Pray what is meant

meant by the fear of the Lord? I conceive these two things, as usually the fear of the Lord carries with it this double sense.

1. Reverential fear and awe of the majesty of God, from a right apprehension of his greatness and holiness; so *Prov.* 1.17. *The fear of the Lord is the beginning of wisdom*, that is, God being rightly known, and the soul thereby duely overawed; a man had never any wisdom till this entred into his soul: nay the word is, the top of wisdom. In this lies the perfection of all his wisdom, if he had never so much.

Secondly, by the fear of the Lord also is meant an awfull worship of God, to *worship God with reverence and godly fear*; the

the Prophet ſpeaks. *Pſal.*19.9. *The fear of the Lord is clean*: he ſpeaks it of the worſhip of God: compare the true Religion with all Religions in the world, all their worſhip is defiled; they be the more defiled for all their worſhip, whereas they that worſhip God in his way, they be the more holy: now will ye ſee what was *Hezekiahs* great treaſure? the fear of the Lord is his treaſure: that is, in the holy awe he had of God, and the conſtant worſhip he performed to God, in theſe lay his treaſure: but is this every mans treaſure? No, I can tell you a great many account the worſhip of God their burthen, look on it as their miſery, not their treaſure. How comes it to paſs that every man hath his

his own treasure? On these three accounts a treasure or chief good may be said to be his own.

1. From the differing lights men have, some men see good, where other men see none: 2 *Cor.* 4. 18. *We look upon things that are not seen:* Some men have such eyes: other men can go no further then the sight of their eyes: and so some men have *the eyes of their understandings inlightened to know what is the riches of glory in the Saints*, *Ephes.* 1. 17, 18. other men cannot see so far off, neither the riches and glory the Saints have in their salvation, nor Christ in them: but 2 *Cor.* 4. 4. *the god of this world hath blinded their eyes*, that is, they look upon every thing as the Devil represents them;

them; you know when Satan tempted Chriſt, he ſhewed him all the Kingdoms in the world and the glory of them. The Devil repreſented them in his own glaſs. Take a poor creature that thinks riches a gallant thing, and honors a very fine thing; hee ſees theſe as the Devil repreſents them. But for the duties of Gods worſhip, the word of God, and a regular walking, he ſees no excellency in theſe. Why? Becauſe theſe are repreſented in a glaſs that makes them moſt odious to that man; and hence it is that men have different good things, becauſe they look on things with different light, and eyes: one man ſees things as repreſented by Gods Spirit, another looks on things in the Devils Glaſs continually:

nually: this is one Reason.

Secondly, because men have different tasts and savours as well as different lights. *Rom.* 8.5. the Apostle saith, *They that are after the flesh, savour the things of the flesh, and they that are after the spirit, savour the things of the spirit*; that is, take spiritual things; he that is after the flesh, finds no more savor in them then in the white of an egg, as *Job* speaks: the sweetness of a promise is no more to him, then if he suckt a dry stick, he hath no savour: on the other side, tell him of riches, and plentie, and honors, prophesie to him of wine and strong drink, and he tasts a savour and sweetness in them, he is able to relish it: and this is the true Reason why men have such different chief goods,

goods, becauſe they have different ſavors: they can taſte a ſweetneſs in dainty meats, and gorgeous apparel, and in the pleaſures of ſin: but now another man, he comes to look on the word of God, and he ſaith, Tis ſweeter to me *then the honey, or the honey comb.* The Philoſopher ſaith of all ſenſitive creatures, *vitam guſtu ducunt*, they live by taſte: the truth is, if rightly underſtood, ſo do all rational creatures too live by taſte: one man lives the life of God: Why? becauſe he taſts the things of God: another man lives the life of Satan: Why? becauſe he taſts the things of the devil: he hath no ſavor, no ſweetneſs in any other thing: and thats the true reaſon why vain, fooliſh people in the

world run after such vanities, tis because they savor no better things.

Thirdly, men choose to themselves different good things; it proceeds I say from their own choice; I cannot now stand to distinguish, as the Schoolmen do, between Election and Volition; but that's the meaning, That that men will for themselves, that they choose. Would you know why *Israel* was Gods peculiar treasure; it was because God chose them himself, *I have chosen you to be my people.* So how comes it to pass that God is one mans treasure and not another? one man chooses him: therefore you shall find still that a man that hath made choice of God as his chief good, he saith, Let me enjoy God,

God, and if I have nothing elſe, I ſhall be content. *Whom have I in heaven but thee? there's none on earth, whom I deſire in compariſon of thee*, ſaith *David*. The good of the Creature is not the good I chooſe; but another man that chooſes the things of this life to himſelf, riches, honours; pleaſures, ſaith he, Let me have abundance of all things here, and though I have never any acquaintance with God all my life long. Let them take ordinances and Sermons that take pleaſure in them: but let me enjoy my pleaſures and abundance of all things here below, and I can be content to be without God for ever. So that if a man enjoy his chief good, he is content. This is the third Propoſition.

Fourthly, this chief good, which every man chooses according to the light and taste he hath, is in the Scripture called *a mans treasure*: you see every man hath a chief good, and every man hath his chief good in this life, and every man hath his own chief good. Now this chief good that every man chooses to himself, that is in Scripture called his treasure, and tis so upon a threefold accompt.

First, from the preciousness of it in a mans own esteem: treasures are never made up but of things precious; no man speaks of treasures of dung, or treasures of stones, they be precious things that be a mans treasure: and therefore when the Lord speaks of precious things, he calls them a treasure:

ſure: the Lord Jeſus laid up in the Goſpel, is called *the treaſure hid in the field*, Matth. 13.44. And ſo the Goſpel being a depoſitum laid up with thoſe to whom the *Miniſtry of reconciliation* is committed, is called *a treaſure in earthen veſſels*, 2 *Cor*.4.7. So that treaſure carries a preciouſneſs with it, whether it be in truth or in appearance: for example, take a man whoſe chief good is in God, this is his treaſure. Why? ſaith he, take away God from me, and I am undone. So on the other ſide, take another man that makes wealth his treaſure, or bravery his treaſure, Take theſe things from me, and the comfort of my life is gone: thoſe that love to be alway praying or hearing, I wonder what comfort they

can have, I would not live such a life for a world: that's the first reason why tis called a treasure, for the preciousness of it.

Secondly, tis called a treasure for its plenty; for it is not a little that makes a treasure: If a man have a few pieces of gold, you do not say he hath a treasure: no, it is plenty that makes a treasure, *Col.*2.3. *In him are hid all the treasures of wisdom and knowledge*; *plenitudinem denotat*, Notes the fulness of wisdom and knowledge, so that treasure carries plenty in the notion of it, and it must needs be so; for what ever is a mans chief good, he desires *appetitu infinito*, with an infinite appetite. Take a man that makes riches his treasure, and he inlarges his desires

deſires as hell, and is not ſatisfied: and a man that deſires pleaſures, cries always as the horſe-leaches daughter, Give, give; let him glut himſelf to day, and he is hungry to morrow: Why? becauſe it his is chief good: ſo take a man whoſe chief good is laid up in God, though he have glorious in-comes from God, he is ſtill calling for more and more, more grace from him, more communion with him, more conſolation from the Spirit of God. Why? it is his chief good. The Spirit ſays Come, and the Bride ſays Come.

Thirdly, tis called a mans treaſure, becauſe it is that by which a man doth value himſelf: pray mark it, as look how much a man hath in his treaſure, ſo much he conceives he

is worth: ſo look what is a mans chief good, by that the man doth value himſelf: there is a rate that the world puts upon a man, and a rate that the man puts upon himſelf: a rate that the world puts upon men, and they value their own as they love their own: and as for thoſe they ſee God hath taken out of the world, they are men of no worth: but there is a value and a rate that every man puts upon himſelf, and that is by the treaſure that he hath, as *Nebuchadnezzar* ſaid, *Is not this great Babel that I have built for the glory of my majeſty*: he ſpeaks of his Empire: ſo *Paul* valued himſelf according to his moral righteouſneſs, and thought that ſhould have been gain to him: thus men do value themſelves:

but

but how doth God value them? he hath his rate on men too, *Prov.* 10. 20. he values men according to their hearts: God doth not value men according to their eſtates, their names, their birth: God values no man ſo, but God values them according to their hearts: and therefore he ſaith, *The heart of the wicked is little worth*: thus you ſee that men value themſelves according to their treaſure: & upon this account it is that a godly man doth, and ought to do, ſet a higher value upon himſelf, then all the men in the world: becauſe thereby he ſets a price upon his treaſure: as *Paul* when he ſtood before King *Agrippa*: who was the better man now, *Paul* or the King? *I would that thou wert ſuch an one as I am*, though he

were a prisoner at the Bar, and the other a King: yet notwithstanding *Paul* values himself beyond him; wishes, I would his condition were no worse then mine: thus a mans treasure is, that by which every man values himself, and thinks he is so much worth: And upon these three Reasons, a mans chief good is called his treasure, b cause of the price he sets upon it; the plenty he labours after in it, and the value and esteem he puts upon himself by it; and so much for the opening of this Doctrine.

The first Use is of examination, it will put every one of you to it: you have a treasure, and tis either in heaven or earth. If it be a treasure on earth, where thy treasure is, there

there is thy heart: and where thy heart is, there is thy happineſs: and where thy happineſs is, thy God is: that I will tell thee, and there you muſt look for your ſalvation; therefore you have a treaſure, and tis either on earth or in heaven: if your treaſure be on earth, there is your chief good, and your portion is below. But how ſhould a man know it, that every man may be able to ſay unto himſelf, where my treaſure is, there my heart is: there are ſix Rules that I ſhall offer at preſent, though I ſhall give further light into it by Gods aſſiſtance.

Firſt, what is it that you dig for, that you labour moſt for, that you are willing *to ſpend your money for*, as the Holy Ghoſt ſpeaks? This is the firſt trial,

trial, *if thou dig for wisdom, as for hidden treasure, Prov.2.4.* what is it that you labour for? *labour not for the meat that perisheth, Joh.6.57.* What is the great thing you work for in this life? that is your treasure: what is it that you lay out your money for? *Isa.55.3.* that a man could willingly be at any cost to obtain, to part with any thing for: now what is it for that you do it, that is your treasure: Now when any man shall return to his own heart, and say, Truly I have laboured for wealth all my days, and wearied my self in seeking after pleasures and vanity all my days: and I that have been straight-handed enough, in reference to what belongs to God and spiritual things: yet I have been liberal enough for

other

other things: as it was ſaid of them, when they made an Image, they laviſht gold out of their bags: but when they are to feed and cloath a poor member of Chriſt, then every penny is but like a drop of blood: but when are to lay it out for this or that gallantry, then men laviſh it out: Oh the foolery of ſome among us! Conſider what is it you labour for? that is your treaſure: What do you lay out your money for? ſee how ſtrangely people will for that they place their chief good in; how ready they are to labour and to lay out themſelves for it. The Iſraelites were to make a Calf, and then they gave Ear-rings and Jewels for it from their ſons and daughters: And that old Woman, *Judg.* 11. 2,3. that

that had ſcraped together 1100. pieces of ſilver, & curſt him that had ſtoln it: Oh my ſon, ſaith ſhe, I have dedicated it from thy hand to make a graven Image; it was nothing to part freely with when it came to make an Image; thus where men place their happineſs and chief good, where their treaſure is, there is the main of their labor, there is their great care, and for this they are willing to ſpare no coſt.

Secondly, would you know where your treaſure is, upon what do you live? examine from whence do the comforts of your life come in; that is your treaſure: It is called *The food of the ſoul, the meat that periſhes*, and *the meat that endures to eternal life*, that is, that by

by which the ſoul lives, *Joh.* 6.27. and *Prov.*4.17. *They eat the bread of wickedneſs, and they drink the wine of violence*; all the comforts of their life come in by ſin: now examine by what the comforts of your life come in, *Iſa.*44.20. *He feedeth upon aſhes*, ſpeaking of men who had the comforts of their lives come in by idolatry: the curſe of the Serpent is come upon them, they feed upon aſhes; by what do the comforts of your lives come in? I have a good eſtate, I have a plentifull Table, and herein all the comfort of my life lyeth. Whereas another man ſaith, I have incomes from God, and have in ſome meaſure, fellowſhip with him: I taſt the conſolations of the Holy Ghoſt, and this I do in Ser-

Sermons, and Ordinances, and therefore I wait upon them. Look wherein the comfort of your life lieth, there is your treaſure laid up. Theſe are plain Rules if you deal faithfully aud plainly with your ſelves, you may eaſily know it.

Thirdly, what is it that is your greateſt care to keep above all things in the world, ſure that is your treaſure; treaſures are commonly hidden, becauſe men would keep them ſafe; called therefore *treaſures of darkneſs, Iſa.* 45. 1. Now take a man that makes riches his treaſure, and what doth he fear moſt? why, leaſt they ſhould be taken from him by violence: and a man that makes God and grace his treaſure, he fears Satan and ſin moſt, becauſe

cauſe his great care is to keep theſe: therefore thoſe that would rob him of theſe, he fears above all other enemies in the world. Another man that makes pleaſure & wealth his care, I would not ſaith he be deprived of my wealth and pleaſure for a world: let ſin come, and Satan come, and take away his God, his grace, his ſoul and all, he is not troubled; theſe the man takes no care to keep: therefore that which is your treaſure, it is your main care to keep.

Fourthly, what doth your ſoul retreat to for comfort in trouble, in any danger or diſtreſs when a mans ſoul is put to the retreat, whither do you retire? as if a rich man at any time be in danger, whither doth he retreat? *The rich mans wealth*

wealth is his ſtrong tower, Prov. 18.11. Let a godly man be in danger, whither doth he retreat? to the name of the Lord; *The name of the Lord is a ſtrong tower; the righteous runneth to it, and is ſafe*, and thither he retreats and is ſafe. *Haman* was in danger, and under diſgrace; what doth the man bear up his heart with? he goes home and told of his wealth and the multitude of his children; here was the treaſure of the man: to theſe his heart retired upon this occaſion; and with theſe he comforted himſelf. And ſo it is, let a man be in diſgrace, I have ſuch an eſtate, and am deſcended from ſuch Parentage; with theſe poor ſouls bear up themſelves: but now another man, though none follow Chriſt but the poor

poor of the world, contemptible men, what does he comfort himſelf with: juſt as *Tertullian* anſwered thoſe that reviled the Chriſtians, they came of no honorable parentage, *At genus & proavos habent in Cœlis*, ſaith he. In heaven they have a Country, a Kingdom in heaven, though they be but poor here; and ſo *Job*: God had taken away all his eſtate and his children: now whither doth he retire? *Job* 19.28. *The root of the matter is in me*: I have a treaſure of grace in my ſoul for all that: what is a mans treaſure, that he retreats unto upon all occaſions.

Fifthly, look how you judge of other men; for you value men more or leſs, as they have of that which you account your

your treasure : a godly man that makes Grace his treasure, when the question is, who is the best man, the rich man or the godly man? truly saith he, the godly man is far the better man to me, though poor and contemptible in the world, *Psal.* 16. 3. *They are the excellent ones, in whom is all my delight :* here is a godly poor man, and there is a great Lord, but the godly man is the best man of the two to me, because he hath more of that which I account my treasure : tis so in other things : men that make wealth their treasure, their chief good, let the man be never so wise and godly, if he be not rich, he despiseth him; why? because he hath not that which he accounts his treasure : Another man that makes

makes learning his treaſure, he ſaith a godly man, though never ſo godly, without learning, is a poor, ſimple, welmeaning man, and that is all; he values all men according to that which he accounts his treaſure; examine what value you put upon men. Doſt thou prize a godly man above all the world? doſt thou ſay a Godly poor man is better to me then an ungodly King; tis a ſign that grace is thy treaſure, for thou valueſt all other men according to that which is thy treaſure. The *Waldenſes* were reproached and deſpiſed with this, *The poor men of Lions*; but *God hath choſen the poor of this world rich in faith*, be they never ſo poor; by this you ſhall eaſily judge where your treaſure is: how do you value other

other men? for you value them by that which you value your selves.

Lastly, What be those times that you set most price upon, that you write with red letters in the Kalender of your days? those times that bring a man in most treasure, those times the man values most; as look to them *Amos* 8. they made wealth their treasure; the Sabbath comes, it was a wearisom time to them, they took no pleasure in the world in it; *When will the Sabbath be gone*, that we may sell corn? as tis now with vain ones in the world, when will the Sabbath be gone, and the Sermon be done? we cannot take our pleasures as at other times, that day seems ten to them. Look on the other side, *Isa.* 58. 13. there

there is one that cals *the Sabbath his delight*: why ſhould the Sabbath be a delight to him, becauſe he looks upon it as the beſt day in the week, and moſt honorable, becauſe it brings in great treaſure. You never knew a rich man think the time long, ſo long as he is receiving of money; ſo tis with a gracious man, ſo long as he hath in comes from God, theſe are Exchequer-days to that ſoul; thoſe times are moſt precious to ſuch men which bring in that which they account their treaſure; now examine your ſelves by theſe Rules and deal faithfully with your ſelvs, and you will finde where your treaſure is: for where your treaſure is, there your hearts will be: and where your heart is, there is your happineſs; and rules

where your happiness is, there is your good, and there your reward will be. There are five rules of trial which I have prepared for this present time, which I desire every one would take as a looking glass to see his face by, thereby to judge of his own estate, that you may know where your chief good is laid up, where your treasure lieth. It is the greatest inquiry in the world, there is not a greater question to be askt in the world then this, Where is your chief good, where is your God: and therefore we had need stick a little the longer in it.

The first rule to judge it by, A mans treasure or his chief good, is that which is first in his eye and aim in all things,

in

in the whole bent and courſe of his life: that which hath the priority in all his intentions, that is his chief good, his treaſure. *Aquinas* obſervs, *Intentio eſt voluntatis propenſio ad bonum quoddam agendum aut fruendum.* Intention is the bent and aim of the will, in reference unto ſome good propounded unto it by the underſtanding; if it be a good to be affected, that rule takes place; that which is firſt in intention is laſt in execution; if it be a good to be obtained, then this rule takes place, That which was firſt in intention, is laſt in fruition: ſo that look now what is the great aim of a mans ſoul, that the bent of his heart is carried out after: the firſt thing that is in his eye, that is his chief good, his treaſure.

In the Scripture you find that God ſtands very much upon priority. *Mat.6.33. Seek firſt the kingdom of God.* Seek it firſt: why? is it not enough that the Kingdom of God be ſought, ſuppoſe it be in the ſecond place? no, it is not ſought then; it is deſpiſed, it is undervalued, if men do not ſeek it firſt. So likewiſe the Lord commended his love to us in this, *he loved us firſt*, 1 *Joh.4.19.* So likewiſe in *Matth.22.38. This is the firſt and great Commandment*: God ſtands wonderfully upon precedency; ſo that that which ſhould be firſt, if it be not ſought for in Gods order, the Lord looks upon it as neglected, and not ſought for; for the Lord in this above all things elſe may be truly ſaid to be *the God of Order*. Take

a

a natural man, & his chief good is firſt in his eie: it hath the preheminency and precedency in all his actings and intentions.

Its the voice of all covetous men in the world, Seek Godlineſs, ſeek Religion. I but *quærenda pecunia primum*, ſeek an eſtate firſt: So of all ambitious men, ſeek honor firſt. Firſt ſeek to be great in the world; for a mans chief good is that which draws out the firſt intentions of his ſoul: the firſt born of his ſoul: ſee this in godlineſs: the Scripture is plentiful in the proof of it: 2 *Cor.* 4. 18. It is the Apoſtle rule, *We*, ſaith he, *ſeek not or look not at the things that are temporal, but at the things that are eternal*, on things not ſeen, and not upon things that are ſeen Μὴ σκοπούντων ἡμῶν, we aym

not. He ſpeaks it not only in his own name, but in the behalf of all the Saints: for all act alike in that reſpect, all have one chief good and utmoſt end; for we make theſe things our aim; there be many things that we look upon by the by; but we look upon theſe things in the firſt place, as that which we make our aim: ſo *Paul* cals it, *I preſs hard unto the mark*, κατὰ σκοπὸν, which is properly a mark at which a man ſhoots: properly that which a man aims at in ſhooting: now you know when a man takes level, though there be many things at his right hand and at his left hand, that he may look at at another time: but when he levels he fixes his eye only upon the mark, thats the thing he only looks

looks at: the Apoſtle on the other ſide ſpeaking of other men, *Phil.* 2. 4. ſaith, *Every man ſeeks his own things*, that is, makes his own things his aim: this is the main thing they look at above all things elſe, they aim at: now ſee by this where a mans treaſure is, what his chief good is upon this accompt. What is the firſt and main thing in all your intentions? If the Lord ſhould come to any Saint here preſent, and make him *Solomons* offer, Ask what I ſhall give thee. It may be in reference to things below, they would not be preſently able to make choice: whether he ſhould chooſe riches, or honor, or poſterity, or long life or authority among men: if all theſe were laid before him, the man-

would not be presently able to make choice: but there is no Saint in the world, if God should ask, What shall I give thee? he would make answer without any dispute and reasoning of the business, *hoc primum in votis.* This is my first desire, an interest with thy self, and an inheritance with the Saints: It would be no trouble to a godly man to resolve it: in reference to the things of eternity there would be no dispute; that which is first in intention, is last in fruition: this is the first rule: pray examine your selves, what is the main intention of the soul set upon? what hath the priority in all your aims and purposes? certain that is your chief good.

Secondly, a man shall know where

where his treaſure or chief good is, by this: that is a mans chief good which he deſires for it ſelf, and deſires all things elſe in ſubordination thereunto: thats a mans chief good which he deſires for it ſelf. Chriſt gives you this Rule, in *Matth.* 10. 37. *He that loves father and mother more then me, is not worthy of me*: what doth Chriſt intend? a man is bound to love father and mother: but Chriſt ſaith, you muſt not love them more then me: what is that? When doth a man love any thing more then Chriſt? Truly then when it is beloved in competition with him, and not in ſubordination to him. He muſt love Chriſt for himſelf: thats clear: Chriſt lays down that as a Rule: Chriſt is to be beloved for himſelf, and

God is to be loved for himself, and so likewise, *Luke* 14.26. *He that doth not hate father, and mother, and wife, and children, and his own life, cannot be my disciple*: hate them? how hate them? *non absolute, sed comparative*: A man is bound to love them all, and tis his duty; tis not to be understood absolutely, but in comparison of the Lord *Iesus*: so he is to see that excellency in him, that in comparison of him he is bound to hate father and mother, yea and his own life: Why then Christ is to be loved for himself, and God for himself, and all things else are to be loved in subordination: nay if they do not come in subordination, they are to be hated: that rule is good always then that *Austin* lays down, *Deum diligere propter*

propter ſeipſum, amicum in Deo, inimicum propter Deum: God is to be loved for himſelf: We are to love our friends in God, and our enemies for God; then a mans chief good is that which a mans loves for it ſelf: but how ſhall I know whether I love God for himſelf: tis very true a man may love God but out of ſelf love; and a man may love Chriſt but out of a principle of ſelf love; but how ſhall I know when I love God for himſelf, & Chriſt for himſelf; You ſhall know it plainly by two Rules. 1. That which a man is willing to part with all things for, that he loves for it ſelf; he doth love it above all things, part with all th ngs for it: But how ſhall I know when I am willing to part with all things for God and Chriſt?

There are two Seasons wherein a godly man is tryed in this life; and never any man had grace in his heart, but he had two seasons to try himself by; I say two, to say no more: at the time of his conversion, and at the time of his dissolution.

At the time of Conversion, *Phil.*3 8. When *Paul* comes to be converted, put the Question to *Paul*, do you love Christ for himself? *I account all things loss that I may be found in him.* Now he loves nothing in comparison of him; *he that forsakes not all, cannot be my disciple, Luke* 14.32. not actually forsake all, but in the disposition of his heart he forsakes all for him. Indeed a godly man forsakes all for Christ at his conversion: he forsakes all as a con-

condition, that is, without this I cannot partake of him: For a man muſt ſell all if he will buy the pearl: therefore at converſion a man parts with all as a condition without which he cannot obtain it; but after converſion the man parts with all as an oblation. Doth the Lord require any thing as a Sacrifice? Will he have an *Iſaac*? the ſoul parts with all, and ſaith, he ſhall finde all in him again: he parts with all as a condition, and as an oblation: for he knows *he is not his own*, 1 *Cor.* 6.28. All that he is, and hath, belongs to to him: thus at the time of converſion, a godly man hath experience, that he loves Chriſt and God for himſelf; for he parts with all for him.

Secondly, at the time of his diſſo-

dissolution, when a godly man comes to die, he sees all things here below, taking their leaves of him; his friends, his estate, his glory, his pomp descends not after him: *Naked as he came into the world, so he must go out again:* now a godly man can look on all these with rejoycing, and say, I have no more need of them; *for I am to be dissolved, and to be with Christ, which is much the better,* *Phil.* 1.23. Consider I pray then, a godly man hath a double experience that he parts with all for Christ, and for God at his conversion, and at his own dissolution, and can do it with cheerfulness, just as that good Martyr, My wife and my children are dear unto me; so dear (said he, when he came to die at the stake) that I could

could look upon it as a mercy to live with them, though in a priſon: but my Chriſt is dearer to me then all. Thats your chief good, thar you can part with all things elſe for.

Secondly, when a man abſtracts God and Chriſt, the good that is in them from all the good that comes by them, yet a man loves them for themſelves: abſtract and take away the good that comes by them, and the ſoul is carried after them for the good that is in them. I do not ſpeak this to favour that Antinomian Doctrine, which ſays, that a godly man in his obedience may not, nay tis their ſin to have reſpect to the recompence of reward: for *Moſes* had ſo, and Chriſt had ſo: the one for the glory ſet before him, the other for

for the joy before him, *omnis amor mercedis, non est amor mercenarius.* Its not every respect to the recompence of reward makes a man a mercinary in Gods service; provided that it be in the second place. Now you shall finde there are two seasons, when all the good that comes by Religion and Godlines, seems to be abstracted from it; and what seasons be those?

The time of affliction, and the time of desertion. Is there any outward benefit comes by Religion? the times of affliction and persecution deprive men of that.

Is there any sweetnes, any inward comfort by it? the time of desertion distracts and disturbs that: nay when you look upon *Iob*, and see him under

under both, under affliction and deſertion too: and yet notwithſtanding for all that, though a man ſay as *Heman* did, *I am free among the dead, like thoſe that are buried, and thou remembreſt no more*; for ought I know I ſhall never have good look from God more: yet I cry day and night: I have but little experience and hope of the good that comes by him, but my heart is carried after him for the good that is in him: *Though he kill me I will truſt in him.* I will love him for the excellencies that are in himſelf, what ever becomes of it; this is clear and evident that he loves God for the good that is in him, and not for the good that comes by him: you ſhall finde it thus with men in this world; for I would inſtance on

on both hands, those that have their portion or treasure here below; truth is they are content to part with all things else for their treasure; as take a man that makes riches his treasure; he will part with a good conscience, he will part with the best friends he hath: nay let him act to the grief of his friends and unto the reproach of his enemies: yet notwithstanding if the man can obtain that which is his treasure, it is enough: let his enemies reproach and his friends grieve, it is well enough, *Populus mihi Sibilat, at mihi plaudo*: the man will part with any thing; an Argument that the man loves it for itself: and so tis true with an ambitious man, that makes honour his treasure and chief good, he will break all bonds and

and obligations, natural, civil and religious, to obtain it, nay let him be accounted the monſter of men, let him be under Religious vows, he will break all theſe, he will deſpiſe counſel, tread upon friends, trample upon Laws, and all that he may be great: you ſee the treaſure that men propoſe unto themſelves in this world, they love it for it ſelf, and will venture auy thing for it: this is the ſecond particular.

Thirdly, that which is a mans treaſure or chief good, he refers all things to it, he ſeeks all things elſe in ſubordination to it; for a mans chief good, and utmoſt end, as the Philoſopher well obſerves, is that which orders all his actions: but you will ſay, ſtill you put us upon a ſtrict inquiry; how

how can we tell that? When we seek all things, and love every thing in subordination to God: for this there are two Rules by which you may plainly judge.

First, he that seeks all things in subordination to his chief good, there is nothing shall cross it; he seeks nothing that falls cross unto it: for whatever falls cross unto it, truly that is not sought in subordination. *Subordinata non pugnant.* Now see this in a godly man: what ever may cross him in that which is his chief good, to be sure his soul goes off from it: as for example, suppose it be the love of life, *Acts* 20.24. *I account not my life dear*, saith *Paul*, *so I may finish my course with joy.* And so it may be, the body and bodily

ly eaſe may ſtand in competition with duty. I cannot pray, nor I cannot faſt, nor I cannot ſpend my time thus, and ſo: Why, ſaith he, *I beat down my body, and make it ſerve*: I ſerve. Coming in competition with the chief good, it muſt yield. And ſo it may be an eſtate: I cannot part with my money, no; but if God be thy chief good, and thine eſtate come in competition with God and Chriſt, then *valeat vita, valeat pecunia, valeant omnia*: farewel life, & farewel eſtate, and farewell all, as that good woman ſaid. This a man ſhall ſee, when he ſeeks all things in ſubordination to God; for nothing elſe ſhall croſs that which is his chief good; and ſo if a man would gain the world, he ſeeks all things elſe in ſubordination

ordination unto it: see an instance in *Demas*; will godliness abate his profit? no, it crosses his chief good, and therefore he forsakes it; and so it is with all men, that do deliberately choose sinne to avoid suffering: or neglect a known duty for temporal advantage: Why? because somewhat else is their chief good, and the things of Religion are subordinate to that; if any thing in Religion cross my estate, or cross me in point of honour, then farewel Religion.

Secondly, it must serve it; that which is subordinate to another, that must serve therunto: take a man whose portion is in this world,

world, whoſe chief good is here below: there is nothing in Religion, but muſt ſerve that man. *Simon Magus* his chief good is his money, his covetouſneſs; now let me offer money to buy the gifts of the Holy Ghoſt, that by this means he might make gain of the gifts of the Holy Ghoſt: the gifts of the Holy Ghoſt ſhall increaſe his eſtate. And ſo *Jehu*'s Reformation in Religion ſhall tend to this end, to ſettle *Jehu* in his Kingdom; for things ſubordinate muſt be uſeful to that to which they are ſubordinate; and if you look upon Popery in the whole frame of it, what is the aim and intention of it? Here is a great ſhew of Religion, all to keep the woman that rides the ſcarlet

ſcarlet coloured beaſt on horſe-back, the greateſt ſhews and pretences to conſcience that can be: Now on the contrary, take a godly man, whoſe chief good is God alone, why he doth value all things barely as they are ſubordinate to this end: an eſtate, what doth he love it for it ſelf? no, but as he may *thereby lay up a good foundation, that he may inherit eternal life; as he may make him friends of the unrighteous Mammon: Gifts, doth he value them for themſelves? no, but for the edification of the body of Chriſt:* ſo as every thing elſe he makes ſubordinate to his chiefeſt good. *Eccleſiaſtes* 7. 11. *Wiſdom is good with an inheritance*, by wiſdom is meant ſaving wiſdom, grace; that which

which begins with the fear of the Lord; but why doth he ſay, wiſdom is good with an inheritance; is not wiſdom good without an inheritance? there are two things in it: grace teaches a man how to uſe an inheritance, and to ſubordinate it; wiſdom is not ſo good in it ſelf, in reference to others, without an inheritance: and wiſdom teaches how to imploy an inheritance to Gods glory, and the good of others, to make it ſubordinate to a higher end; you love it no otherways then as it is ſubordinate, you do not ſeek any thing to croſs it; but you make all things elſe ſerviceable thereunto; if ſome of you ſhould go down into your own hearts, God hath given you honors and eſtates: do you love theſe in

in subordination to God: how then is your honor and estate imployed for God? I am afraid many of us will be found seeking these things as our chief good, though we pretend that all is in subordination to God.

Fourthly, where a mans treasure and chief good is, a mans soul goes out after it with continual and earnest breathings and gaspings; whatever is a mans chief good, his treasure, his heart goeth out after it, with continual and endless gaspings and breathings: so you shall finde it with natural men, who have their treasure in this life, their souls are full of nothing but lusts endless desires: It is expresst, *Psalm.* 24.4. these be *the liftings up of a mans soul to vanity:*

vanity: A man now that makes riches, or pleaſures, or honors, or any thing below his treaſure, or his chief good, he lifts up his ſoul to vanity: to lift up the ſoul in Scripture, is to deſire a thing earneſtly, with continual earneſt breathings after it, *Deut.24.15. The poor lifts up his ſoul to his wages*, that is, deſires his wages, and *Jer.22.27. The Land whereunto you lift up your ſouls, to that you ſhall never return*: So that to lift up a mans ſoul to any thing in the Scripture is to deſire it earneſtly: thus if a mans chief good be here below, continual breathings and gaſpings of ſoul go out after it: but take another man now that hath his treaſure in Heaven, his chief good above: where are the continual pant-

ings and gaspings of his soul, *Psal.*25.1. *Lord, I lift my soul to thee: the one lifts up his soul to vanity, another lifts up his soul to God*: there is none that I desire in comparison of thee, my soul gasps for thee: 2 *Cor.*5.1. *For this we groan earnestly*; for our house which is from heaven, under continual groanings and breathings always. And though it is true, the soul while it is here finds an impossibility of enjoying God here: yet you shall finde this true, and tis a mighty speech, Love that is of the right kind, and carried after God indeed, truly is never satisfied nor at rest in this, that it is under a possibility of enjoying God, but works after, and tends to that enjoyment. Consider it I pray; it is with the soul,

ſoul, as all waters you know run into the ſea: a tide may come and beat back the water at the preſent, but it returns after the tide, it returns to its own courſe: and ſo it is with a gracious heart, he can never be quiet; when the ſoul follows hard after God, it is beaten back again, but it makes after God again; now examine, what doth your ſouls breath and make after? that is your chief good.

Laſtly, that is a mans treaſure and chief good wherein his ſoul receives ſatisfaction, without which he is never ſatisfied; in the enjoyment whereof a man bleſſes his ſoul, that is, thinks it happy; ſo the Scripture ſpeaks this too *Pſal.* 49. 18. take a natural man, and *While he liveth he bleſſes his*

soul: while he doth live to himself he blesseth his soul, so you shall finde that men are satisfied in nothing else. Take an ambitious man; let him have the wealth of Nations at command: let every mans purse be open unto him; yet notwithstanding he is not satisfied with all his wealth; for he cannot sit in a low place: why? becaufe honor is his chief good.

Take another man and let wealth be his chief good: let the man be never so wise, never so learned, have never so great esteem among men; he is not satisfied but he must be rich; for the soul is satisfied in nothing but that which the man makes his chief good.

On the other side, take another man that makes God and god-

godlineſs his chief good. In this he is ſatisfied, and ſatisfied in nothing elſe, *Pſa.* 90.14. *Satisfie us early with thy mercy*: take a ſoul that needs mercy, mercy ſatisfieth him, and nothing elſe, *Pſal.* 66.18. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe*: Give him wealth, and that will not ſatisfie him; his ſoul is ſtill empty; honor and preferment among men will not ſatisfie him, tis not his chief good, *Prov.* 14.14. it is ſaid, *a good man is ſatisfied from himſelf*: what doth *Solomon* mean by ſatisfaction from a mans ſelf, it is ſelf joyned to a mans chief good; for a mans chief good is nearer to him then himſelf: take a man that injoys his chief good, though he be ſtript of all things elſe, he bleſſes his

soul, he saith he is a happy man, for he is satisfied with himself; examine your selves now by these Rules: look what that is that is first and chief in your aim in all you do in this world; what that is that you love for it self: what you love all things else in subordination to; where are the gaspings of your soul, and in what is it that you bless your souls? Where is your satisfaction? by these tryals you shall certainly know where your chief good is; and where your treasure is, there is your heart; and where your heart is, there is your happiness, and there your portion will be at last; and so much for the Use of examination, how every man shall know; seeing every man hath a treasure in this life, by election

election, though not by fruition where his treaſure is.

The next thing that now we come to, is a Uſe of conviction: Hath every man that lives in this world ſome treaſure? or ſomething that may be called his chief good? why then this will ſet forth the miſerie, the moſt wretched condition of all thoſe that miſ-lay their treaſure, miſplace their chief good; the Lord Jeſus Chriſt tels you there are two ſorts of men; ſome whoſe treaſure is laid up on earth, others whoſe treaſure is laid up in Heaven. Some that have their chiefe good here below, their portion in this life: ſome it may be that have but the earneſt here, the firſt-fruits, the harveſt is to come: now all thoſe

that are miſtaken in reference to their chief good that do miſplace their treaſure; This doth clearly diſcover to them that they are in a moſt miſerable condition: and truly this is, I will not ſay, the condition of moſt of you here preſent: but this is the condition of moſt in the world; that I am ſure the Scripture warrants me to ſay. Now that I may a little heighten this conviction, if the Lord pleaſe to bleſs it to any ſoul: When upon examination you finde your chief good miſplaced, and you have not laid up your treaſure where you ſhould do: there are theſe ſix conſiderations that ſhould marvellouſly heighten it unto you.

Firſt, conſider the Scripture doth ſpeak of a *true treaſure*, Luke

Luke 16. 11. *If you have not been faithfull in the Mammon of unrighteouſneſs, who will commit to your truſt your true treaſure?* τὸ ἀληθινὸν. When I read ſuch expreſſions in Scripture concerning riches, and ſee how ſtrangely men run after them, how mad men are of them, either unjuſtly gotten or unjuſtly kept, or wickedly ſpent, the Mammon of unrighteouſneſs every way: But who ſhall commit unto him the true treaſure? Now here is an oppoſition that clearly argues a diſtinction. There is a treaſure that is true, then certainly there is a treaſure that is falſe: it behoves you then to conſider, have I a treaſure? is it true or falſe? as to that *Prov.* 8.21. Where wiſdom is brought in, ſaying, *He*

that loveth me, I will cause him to inherit substance: the word signifies, I will cause him to inherit something that is, or somewhat that hath a being: what doth this argue? what do other men inherit that do not love wisdom? truly they inherit shadows: Take all the great-landed men in the world and they inherit a shadow. There is a true treasure that is substantial: pray hear what the Holy Ghost saith of all your wealth, you rich men, *Prov.* 23.5. *Wilt thou set thine eyes upon that which is not?* what is that which is not? *riches betake themselves to their wings*; riches is said not to be; why not to be? it is all the being that many of you have in this world; if it were not for your wealth you were no body; its the

the only thing you bear up your ſelves upon. Its ſaid not to be upon a double accompt; there is no reality in them, there is no ſtability in them; both theſe I think the Spirit of God expreſſes.

Firſt, there is no Reality in them, that is, in reference to what you fancy them to be; its more fancy that makes them ſuch things, then any reality that is in the thing in it ſelf; and in that reſpect *covetouſneſs is idolatry*, riches an Idol, and *an Idol is nothing in the world*; ſo the Apoſtle ſaith, that is, its nothing in ſubſtance: ſo riches is nothing of that which you fancy, tis not ſo in ſubſtance, tis but ſo in fancy; and there was never any godly man, whoſe eyes the Lord opened to ſee the vanity of the

the creature but he saw it was his own great thoughts made these things great: its your fancy makes them idols: And,

Secondly, there is nothing of stability in them, they betake themselves to their wings: you think now to have them to morrow where they were to day, no, they take themselvs wings and are gone; you have seen this in your time in hundreds of instances, how mens treasures take themselves to their wings; in none of these things the true treasure lies; he is a miserable man therefore that doth not inherit substance, but fancies. Thou art a miserable man therefore that art in this mistake; thats the first Argument to enforce this conviction.

Second-

Secondly, conſider herein lyeth the great deceit of ſin and Satan, to deceive a man in his chief good. I, there is the great deceit, the Apoſtle *Heb.* 3.12,13. Speaks of the deceitfulneſs of ſin, *Leſt any man be hardned with the deceitfulneſs of ſin*; there is in every ſin a deceitfulneſs: *It works with all deceivableneſs of unrighteouſneſs*; and ſo the devil is ſaid to do with the deceivableneſs of unrighteouſneſs: Now ſin and Satan will labour to deceive you in every thing; but to what end is it? *In ordine ad ſummum bonum.* It is in reference to your chief good, there is the deceit; they will deceive you in all things elſe, but in order to your chief good; for as the Spirit of God is in direction, ſo Satan is in deluſion.

sion. The Spirit of God in direction he will direct a man in all his ways, in every course and passage of his life, but all in reference to a mans chief good and utmost end: so Satan will deceive a man in every passage of his life; but to what end is it? that he may deceive him in that which is his chief good; and in this the great malice of Satan doth appear, that he will set a mans heart upon some particular good thing, which the soul shall take as its chief good: and embracing that, shall own the Devil as God, and worship him. Pray consider what I say, whatever Satan fixes a mans heart upon a particular good, and a man makes that his chief good, he owns the Devil as God, and worships him

him as God : And it is in this that *Satan was a murtherer from the beginning*, *Abbadon* the deſtroyer : the devil deceived the woman : In what ? in her chief good, and it is in this that he is the deſtroyer: and herein lies the happineſs of godly men, that though Satan deceives them in many things, yet in their chief good he doth never deceive them ; they are paſt that : as he is never able to rob them of their chief good, ſo he is never able to deceive them there ; that they are ſure of; therefore he can never deſtroy them : why ? becauſe in their chief good he can never deceive them : able to deceive in this or that particular act : they may be cheated by Satan of the exerciſe of this or that particular grace :

grace: may be enticed to this or that ſin: may be cheated by men of this or that temporal good: but in that which is their chief good they cannot be cheated.

Thirdly, conſider further, the nature of man doth exceedingly abhor to be deceived: tis ſo in all your natures, men do not love to be cheated: for there is not only a loſs in the thing, but a diſparagement left upon the man: he is not only deceived of ſome good thing, but he hath the blemiſh of a fool laid upon him, becauſe he was deceived, being out-witted: you uſe to ſay, I had rather give away three times as much, then to be cheated of a ſmall matter: now you ſhall finde deceit is converſant about the under-

ſtand-

ſtanding, and by this means a man is deceived through the failing of his underſtanding: The Holy Ghoſt charges, *That no man ſhould circumvent and over-reach his brother*: in bargaining men do not love to be over-reached: *the woman was deceived*, 1 *Tim.* 2. 14. and 2 *Cor.* 11. 3. *The Serpent beguiled the woman*: out-witted, over-reached, but never was there ſuch a cheat as this in the world, to deceive a man in his chief good, this is the great deceit: you will ſay, to give a man Braſs for Gold is a great deceit: for a man to take ſtones for bread, that were a greater; becauſe there is a leſs ſimilitude: but to take the Creature for the Creator, to ſet up the devil in the place of God: this is the deceit of being

being cheated in a mans chief good; there are (is true many lesser deceits of Satan; he doth deceive men in this or that particular act, and a man is many times deceived by Satan through the same sin: when a man hath been convinc'd of a sin, hath repented for it, hath prayed against it, cost him many tears, and sighs, and groans before God, and he hath resolved against that sin: yet a new temptation hath come, the devil hath varnisht that sin over again, and the man is taken with it: this is a deceit in a particular act: but here lies the grand deceit, when a man is deceived in point of his chief good: the nature of man is exceedingly against being beguiled, over-reached: consider further,

Fourth-

Fourthly, you have the more reaſon to look unto it upon this account: becauſe this is the deceit that above all others Satan takes care to hide from you; he would ſo deceive you in your chief good, that you ſhould never know it, keep you under that deceit all the days of your lives. There are ſeveral deceits of Satan that may be diſcovered to men, and they may recover out of them, as the Apoſtle, 2 *Tim.* 2. 26. ſpeaks of men *recovering themſelves out of the ſnare of the Devil*, or as the word is, to come to a mans ſelf after he hath been drunk, to come into his wits again; a man may do ſo in many things: A man may ſee that in this or that action he erred and hath been deceived, and that

that was not good, and this was not well; this a man may see and recover himself: nay, I think a man may go thus high, a man may see the deceit of Satan his guile in reference to his darling sin, that I conceive even in a state of unregeneracy, a man may change his darling sin; a man may have such discovery of the deceit of Satan; *for the unclean spirit sometimes goes out of the man*; in reference to particular acts a man may see himself deceived, and a man may see himself quite *escaped those* great *errors* among which he lives, 2 *Pet.*2.18. but in regard of a mans chief good whatever he can do to hinder a man from seeing the deceipt in his chief good, he will do, 2 *Cor.*4. *The God of this world hath*

hath blinded the eyes of them that believe not. What is the devils great deſign upon all unregenerate men? his great deſign is to keep them unregenerate, thats his buſineſs; for never was any man converted to Chriſt, but he did ſee that he had erred in his chief good; for you muſt conſider what converſion is, it is a turning to God, that argues a departing from God: turn to the Lord, therefore we are departed from him. Now how is a man departed from God? Why, as his chief good, as his utmoſt end, and therein lies the true nature of all ungodlineſs; I am departed from God as my chief good, and have forſaken God as my utmoſt end: when a man returns to God again what doth he do? why,

why, change his chief good: that place is observable, *Jer.*2.13. *My people have committed two evils; forsaken me the fountain of living waters:* what is that? departed from me as their chief good from whence all good flows: *And dig to themselves broken Cisterns*, that is, place their chief good somewhere else; that is the meaning of the Spirit of God; though a man see his particular error; yet in this he shall be blind; the God of this world will endeavor to blind his eyes: Further consider,

Fifthly, this will be the deceit under which the greatest part of the world will perish, being deceived in a mans chief good. I say under this deceit the greatest part of the world will

will be damned; *for ſtraight is the gate, and narrow is the way that leads to life, and few there be that enter thereat,* Mat.7.14. Now all men it is very true are carryed out after ſome good thing or other, and that they purſue: *Who will ſhew us any good?* Pſal.4. but there is a fourfold deceit, under which about good things diligently ſought, the greateſt part of the world will periſh; pray obſerve them carefully.

Firſt, men take *bonum apparens pro vero*, that which is but a ſeeming good for a real and true good.

Secondly, they take *bonum particulare pro univerſali*, a particular good for an univerſal good; that which is the chief good ſerves to all ends and pur-

purposes in all estates and conditions; tis good every way: whereas riches, its true, they profit against poverty, but not against death and wrath; honour keeps a man from disgrace, but will not prevail against sin; and hereby men are deceived.

Thirdly, men take *temporale pro æterno*, a temporal good, and they think this is an eternal good; they think their riches will last for ever, and that they will go down with them to the pit to bribe the flames, and corrupt the Tormenter. A mans chief good must last not only for this life, but in the life to come.

Lastly, they take *alienum pro proprio*, that which is another mans good for their own:

I

I thats the deceit. The holy Ghoſt when he ſpeaks of all things of this life, ſaith, *If thou be not faithfull in that which is another mans*, Luke 16.11. I warrant there is never a rich man here, but thinks your eſtates are your own: a *Nabal* may ſay indeed, *Shall I take my meat and my drinke?* and very thing is my and my; but the Spirit of God is quite contrary; he ſaith, Thou art the Steward of it for the preſent, but tis another mans; and therefore when he ſpeaks of giving to the poor, he ſaith, *withhold not from him to whom it is due*: you do not think it is due, it is at your own liberty; now here is the deceit, men take that to be their own good which is another mans: *this worlds good*: and under

these four mistakes the greatest part of the world perish; they take that for a true good which is but good in appearance; for an universal good that is particular; for an eternal, that which is but temporal; and that which is another mans for their own.

Lastly, it is this which will be unto Satan matter of insultation; and if thou be deceived in thy chief good, it will be matter of derision to thee for ever; remember that: to Satan matter of insultation: it is not with Cheaters as with Robbers, that take goods from a man by violence, but the Cheater boasts of his pranks afterwards, to tell how he hath outwitted a man: so it is with Satan as a deceiver, and you know every prevail-

vailing is an inſulting evil, and *Satan is the envious man*: there are not only from Satan cruel murtherings, but there are cruel mockings: I pray do but conſider, *Iſa.* 14. 10, 11, 12. there is *Nebuchadnezzar*; the devil ſet the greateſt good before him that this world could afford, to be the great Emperor of the world, and by this particular good the poor man is deceived: Well, he comes to Hell after all this; and *the ſpirit beneath is moved at his coming*. Do but ſee how the devil inſults, *How art thou fallen from heaven, Oh great Lucifer Son of the morning!* Here is a man that I cheated, by varniſhing over a particular good: riches one, by honors another; by pleaſures a third: and it is that which will be to

thee matter of deriſion for ever: it will be too late then to ſay, *ſo fooliſh was I and ignorant, I was as a beaſt before thee*: then a man muſt own his own ſhame, and lie down under it: and this is the great and grand deceit which men will look upon with ſhame and confuſion of face to eternity. Certainly, you had need to take heed then you be not deceived in your chief good: thus men are miſerable, whoſe chief good is miſplaced.

But wherein doth their miſerie lie, that miſ-place their chief good? There are ſix things; but it would ſpend a days time to reckon up the miſery of that man; I and a day would be too little to recount the miſery of that man who

who erres in his chiefe good, errs in placing his treaſure. There are only ſix things at preſent I ſhall mention, that whoever finds that his chief good is miſ-placed, he may conſider of it, and this may help towards his converſion for the change of his chief good.

Firſt, there is nothing good to that man who errs in his chief good: its the old rule, *Nil bonum ſine ſummo bono*: There is nothing good to that man who is deceived in his chief good: look into *Eccleſ.* 5.3. there be riches: why, is not that a good thing? a good thing for a man to have a great eſtate and a large portion, but to a man that makes theſe his chief good, there is no good in them to him. *There be riches*

kept for the hurt of the owners: the man shall wish one day that he had been as poor as *Lazarus* when he lay at the rich mans gate: the man is the worse for them, he is but made rich for his hurt; and the same thing is true of honors and all outward things: many a man is made honorable to his hurt: for if he errs in his chief good, he errs in all things else.

Is it not a good thing to live under the means of grace, the preaching of the Gospel, the droppings of the Spirit of grace in the Sanctuary, where he uses to work? look into *Heb.* 6 7,8. there is *the ground that drinks in the rain, and yet is nigh to cursing*. Why? because he errs in his chief good: for

for what fruit hath he of all theſe? truly they all tend to no other end but to enſnare his ſoul, to draw out his luſts, to ripen his ſins, to haſten his ruine: here is all the good the man gets by it: *as tis to a good man that hits right in his chief good, every thing is good to him: ſufferings ſhall be good, ſinning good, afflictions good, temptations good: Why, every thing is ſanctified to him: ſo on the contrary to another man, nothing is good to him, becauſe he errs in his chief good:* As tis in order of cauſes, ſo tis in order of goodneſs too: all inferior things are never good to a man without an influence of the chief good: remember that is the miſery of a man that miſ-places his chief good, his treaſure: if he erre in

that, nothing is good unto him.

Secondly, if a man err in his chief good, this will make him err in his judgement of things and persons as long as he lives: that is his misery, he never judges aright of things and persons: the rule of every mans judgement is that which is to him his chief good: now if he err in that, he must needs err in his judgement both of things and persons: First,

You shall see he errs, and must needs do so in reference to things: Take a man whose chief good is here below, and see how he judges of things; he judges sinning to be good, and *therefore he chooses iniquity rather then affliction*, Job 36. 21. *he judges the praise of men better then*

then the praise of God, and therefore chooses that, *John* 12.43. nay *he chooses things present as better then those that are to come*. This is the way of a man that hath his chief good here below: he errs in his judgment of all things: whereas now tis contrary to a man whose chief good is in heaven: he saith, sin is worse then death, worse then Hell: as *Anselm* once profest, if hell were offered on the one side, and heaven on the other with sin, he would rather enter hell, and account that a good exchange; *Mallem Gehennam intrare*. And so he is not praise-worthy whom men, but whom the Lord commends: why does one judge of things one way, and another another way? tis becaus of different chief

good: and as tis true of things, ſo tis true of perſons; one that places his happineſs here below, and hath his treaſure in this life, he calls the proud happy; judges them happy that be ſet up in this world, *Mal.* 3 15. he ſaith, *they are happy that be rich and honorable*, and have all things in this world in poſſeſſion: becauſe tis that wherein he places his chief good. Now another man that hath his treaſure in heaven, ſaith, *they be the godly that be the excellent ones, the precious ones of the earth, the Lords jewels*, and ſo they are in his account: for he judges of them according to his own chief good: and this is the true reaſon why the men of the world *put darkneſs for light, and light for darkneſs*: be-

because the rule of their judgment is their chief good, and a mistake there makes them to erre: that is the second.

Thirdly, if a man mis-place his chief good, this will cause him to mis-place all the affections of his soul all his life long: all the affections of his soul will be set wrong, and run upon wrong objects: the holy Ghost speaks of a perverse generation, crooked and perverse: when all the affections of the soul are set wrong, and run cross to every thing, they are so perverse: now thus you shall find a man that hath his chief good here below, his treasure on earth, he loves vanity, *Psal.*4.6. *He fears where no fear is, he rejoyces in a thing of nought*, Amos 6.13. all his affecti-

affections are set upon wrong objects: why? they follow his judgement, follow that which he looks upon as his chief good; there be affections to that which is good in a way of prosecution, and affections to that which is evil in a way of aversion, and all these are set wrong; and all these follow that which a man places his chief good in: *other men fear man: a godly man fears sin; the other rejoyceth in a thing of nought: but he rejoyceth in the hope of the glory of God:* to his chief good his affections are set: and is not this a miserable thing to have all the faculties of the soul dis-joynted and set awry?

Fourthly, this makes a man to lose his labour in every thing

thing he doth all his life long: if he err in his chief good, all his labour is loſt; every mans labor in this life is in reference to his chief good, *Joh.6.27. Labour not for the meat which periſheth, but for that meat which endures to everlaſting life:* Now if a man miſtake and miſ-place his chief good, then all his labour is loſt; for that is the rule of all his labour: you will ſay it was a miſerable curſe, that upon the Princes of *Zoar*: *they made Egypt to err in every work of their hands:* as will you but conſider, *Prov.* 11.8. *the wicked works a deceitfull work*: why a deceitfull work? why becauſe the man is deceived in his chief good, and therefore their work never anſwers their labor; *they weave a ſpiders web:* but it never

ver becomes a garment: he that miſ-places his chief good, he is deceived in every work of his hands: he ſpends his parts, his time in vain: he ſows the wind, and reaps the whirlwind.

Fifthly, this only will deſtroy the man; oh conſider, this error only is the damning ſin: a man may be deceived in a particular good thing or action, and his ſoul be ſaved in the day of the Lord: there is not the beſt man on earth, but in many things Satan deceives him, & in many things he may err and miſcarry: but if he be not deceived in his chief good, his ſoul ſhall certainly be ſaved for all this. Now that which is your chief good here by way of election, ſhall be your chief good hereafter in

way

way of fruition: as for example, as tis in errors in matter of Doctrine: the Apoſtle, 1 *Cor.* 3. 11, 12. ſpeaks of ſuch a *man as holds the foundation, and builds hay and ſtubble upon it:* that is, is deceived in doctrines of leſſer concernment; he ſhall loſe his labour, but his ſoul ſhall be ſaved for all that: ſo here in errors in matter of Practice, good things to be obtained; if a man err in a particular good thing, his ſoul may be ſaved; but if he err in his chief good, he will be deſtroyed; this is that which deſtroys the ſoul.

Laſtly, conſider if there were nothing elſe but this, it is the greateſt deluſion, and the abſurdeſt cheat that can be in the world: for a man is deceived, and makes that his hap-

happiness, which is quite contrary; a chief good must have a quite contrary ingredient. It is observed by *Austin*, that Blessedeness requires two things. First, a chief good is that which cannot be lost: now you place your chief good in things below; and Christ tels you, *The rust and moth corrupts, and thieves break through and steal:* therefore to make them your chief good, is a perfect cheat. Secondly, happiness requires impeccability; the soul is put into a condition that it should not sin: Now whoever he be that mis-places his chief good, even in so doing he lives in a continual way of sinning; for tis setting up another God; he that places his chief good in any thing below God and heaven: for to be

be your God, and your chief good, is all one. In all theſe reſpects, ſee what a miſerable condition that man is in, who miſ-places his chief good: when his heart ſhould be on things above, he ſets it upon things below. And thus much for the Uſe of conviction: the Lord ſet it on upon our conſciences. Do not miſplace your chief good, do not be cheated and befooled in that: for tis that deceit which is deſtruction.

Is this a truth, that every man that lives in this world hath ſomewhat that he lays up as his treaſure? why then take Chriſts exhortation in the verſe before the text, *lay up for your ſelves treaſures in heaven*: that is the exhortation; if every man hath a treaſure, then

then lay up for your selves treasure in heaven; which before I can come to open, there are three things that I thought necessary to premise before I come to press home the Exhortation upon you. And pray mark, for they are very profitable things.

First, some do observe here *præcepti suavitatem*, the sweetness of Christs commands: see how he applies himself to the desires of a man: the Lord Jesus notes this, that as man in outward things is a prudent, so he is a provident creature; man is not content to have enough for the present: he must lay up somewhat for time to come: the Lord Jesus doth not forbid this: here is the sweetness of the Command: if you will be laying up treasure, I will tell

tell you where you ſhall lay it up to purpoſe, where you ſhall lay it up for time to come. Indeed he tels you where is the true and the ſafe treaſure: you will be treaſuring; why then that you may not deceive your ſelves, lay up treaſure in heaven. You have abundanee of inſtances of this in Scripture; as for example, *Luk.* 10. The 72. Diſciples are ſent forth to preach the Goſpel, and *they return with joy*, ſaith the Text, *that devils were ſubject to them*: Chriſt doth not forbid their joy, but rectifies it; ſet your ſelves to *rejoyce in this, that your names are written in heaven*. And ſo men are prone to fear evil; he doth not reprove their fear, *Matth.* 20. 18. but *fear him that can caſt body and ſoul into hell: I ſay fear him:* he

he doth not forbid their fear altogether, but sets their fear upon the right objects; and so also men are apt to glory in some excellency. Christ doth not altogether forbid their glorying, but saith, *Jer. 9 23. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth, and knoweth me that I am the Lord.* But *let him glory in this that he knows me.*

Here is the sweetness of all Gospel commands: the Lord is pleased to set them upon a right Object: he doth not forbid laying up of Riches, but be rich to God: he doth not forbid adorning and bravery:

very, but ſaith he, *be adorned with humility*; love not the world, nor the things of the world, not abſolutely forbad, but comparatively: only ſets it upon the right obje& ſtill. Thats the firſt thing I obſerve by way of premiſe.

Secondly, it is obſervable alſo, that there are divers ways of treaſuring: the Text names two: ſome there be, their treaſures are on earth; and ſome there be whoſe treaſures are in heaven. But obſerving the Scripture, I finde there are three ſorts of treaſures among men: men do lay up treaſure three wayes, and in three places.

Firſt, *Theſauri in terra*, men lay up treaſures upon earth, that is, they place their happi-

happiness in the things below, they savour nothing else, they mind nothing else: look only to the things that are seen, and have no higher end in all their ways. Now these men, all their treasure is upon earth. Its well observed by one, *finis amatus & intentus, thesaurus dicitur*, that which a man doth love and aim at, thats his treasure; for a mans chief good and utmost end are the same. Now men that have no End beyond this life, have no treasure beyond this world, but all the projects of their lives they are terminated here below, that look for nothing beyond the life that now is, only in this world; let me be rich and honorable, and let me live in bravery and gallantry while I am here; in this they

pleaſe themſelves, and take this for their portion; now theſe are the men that lay up treaſures upon earth. But there are

Secondly, *Theſauri in Gehenna:* another ſort of treaſures: ſome men lay up treaſures in hell; you have ſuch an expreſſion, *Rom.* 2. 5. *Thou, after the hardneſs of thy heart and impenitency, doſt treaſure up wrath againſt the day of wrath:* Here is a man that lives in ſin: this man is a treaſurer too, but he lays up treaſures in hell: there is a treaſure of ſin, and a treaſure of wrath; and as the man adds to the one, God adds unto the other: therefore you muſt know that as ſin doth ripen, ſo doth judgement; as ſin increaſes, ſo doth wrath, *Ezek.* 7. 10. the prophet

phet hath this expression, *The rod hath blossomed, pride hath budded*, spoken of Gods bringing wrath upon the Jews by *Nebuchadnezzar*; for as sin ripens, so the affliction ripens; nay in *Zach.* 5. 8. there is *an ephah*, that notes the full measure of their wickedness; *and a talent of lead*, proportionable to the sin, that covers the mouth of it: as you fill up the measure of your sins, so you fill up likewise the measure of the Lords wrath: oh that men would but consider this then: you only think you carry on one treasure, but remember there is another treasure goeth on: you treasure up sin: God treasures up wrath.

3. *Thesauri in cælo:* There are a third sort of treasurers, that lay up treasures in heaven, place

place their happines and chief good in nothing below heaven, that take aims beyond this life: the things present are the succors of their way, but far from being made their journeys end. The Philosopher could observe, every man is as his utmost end is: what thy utmost End is, what thy chief good is, that art thou: if thy end be earthly, thou art a man of earth: if thy end be heavenly, thou art a Citizen of heaven: therefore the Scripture speaks, as in *Psalm* 10. last verse, *That the men of the earth may no more oppress:* and *Psal.* 17.14. *They are the men of this world:* Why the men of this world? their portion is in this life, they have no good beyond this life; therefore their utmost end is

not beyond this world: and so likewise why are the people of God said to be *Citizens with the Saints*, Eph. 2 19. and *to seek after a City whose builder and maker is God*, Hebr. 11. 10, 16. what is the reason that *he hath prepared for them a city*: they are therefore said *to be Citizens of heaven*, because their End, their chief good is beyond this life: thats the second thing to be premised. There are several sorts of treasures, some lay up upon earth, others in Hell, and some lay up in heaven.

Thirdly, we are to observe here, *Modum præcepti*, the manner or nature of this command: Lay up treasures in heaven: Christs meaning is not, that men should lay up nothing upon earth, thats not the

the meaning: nay to lay up upon earth is their duty, *Prov. 6.6. Vain man is sent to the Ant*, upon that account, *that lays up in Summer against Winter*: Tis a lesson that the bruit Creatures must teach: nay, 2 *Cor.* 12. 14. Parents ought to lay up for their children, saith the Apostle, *He that provides not for those of his own house is worse then an infidel*: Then tis not unlawfull to lay up upon earth: but what then is the meaning? I finde three hints given by Interpreters, which all will help to explain it: Not upon earth: *Non ut adversetur, sed ut subjiciatur Cælo.*

Do not lay up treasures on earth, as contrary to treasures in heaven; but lay up treasures on earth, as they may be help-

full to treasures in heaven: There is a second hint.

Camnisius and others give, *Non absolute tanquam ex necessitate objecti*: do not lay up treasures on earth, as if there were an absolute necessity of it, and a man could not live without it; according as God gives opportunity, so men may make provision for their own comfortable being, and those that God hath given them: but not as if I and my posterity were undone without it. They think they cannot live without so much by the year: How many poor simple people have we heard of that cannot live happily without so much a year, *Luk.* 12. 15. *Take heed and beware of covetousness, for the comfort of a mans life comes not in from the*

the abundance of things that he poſſeſſes: Happily thou mayeſt have ſo many thouſands a year, and yet be a poor miſerable man, and live a wretched life all thy days for all that: There is yet another hint.

Cælo neglecto, do not lay up treaſures on earth: how? that is ſo as to neglect heaven. Let not this be a means to take off your hearts from higher things: if it be your treaſure on earth, it is your curſe and plague: therefore look to it you whoſe eſtates take off your hearts from the things of God and eternity: God hath given you eſtates on earth: they are your plagues, your curſes, and yet how many poor ſouls do we hear ſay, as thoſe in *Zach.* 11, 6. *Bleſſed be God, for they are rich.* Not-

withstanding they hope God will be good to them: but never hear them say, blessed be God, for I am gracious; or blessed be God I am converted, these are things their souls savor not. But rather as that poor wretch, that Cardinal said, *I would not leave my part in* Paris *for my part in Paradice.* Now do not you thus lay up treasures on earth, but lay up treasures in heaven: and thus I have given you these Cautions for the right understanding of the phrase.

Let us now improve the Exhortation that hath been laid before you, which was this, Seeing every man in this life hath a treasure; some do lay it up upon earth, and some do lay it up in heaven: be you exhorted to lay up your treasure

ſure in heaven; now that we may gain the more benefit by it, we ſhall open it a little: *For the more diſtinctly you underſtand ſpiritual truths, the more profit you get by them, and the more ſweetneſs you taſte in them, that I will tell you.* Therefore there are four things I ſhall ſpeak to briefly in the proſecution of this Uſe.

Firſt, what is meant by heaven, and why we are commanded to lay up treaſures in heaven?

Secondly, what are thoſe treaſures that a man may have in heaven?

Thirdly, how can a man lay up treaſures in heaven, or what is it for a man to lay up treaſures in heaven, ſeeing no man in this world ever was in heaven? How is man ſaid to

lay up treasure there while he is in this life? how a man can lay up treasure on earth, we can understand.

Lastly, give some Arguments to press and inforce the Exhortation on every one of us, as the Lord shall bless them unto us.

First, what is heaven? what is meant by heaven?

And here I meet with a double interpretation, and we may make improvement of both of them, and therefore I shall give them both unto you; for all such things tend to very great advantage to the opening of Scripture.

First, ἐν οὐρανῷ in Heaven, some expound it of God, *apud Deum*, lay up your treasure in God, as *Grotius*; lay up

up your treaſure with God; and ſo they take heaven for him that is the God of heaven, the poſſeſſor of heaven: this will help you to explain ſome other Scriptures, *Matth.* 21. 25. *The baptiſm of John, was it from heaven or of men?* The proper oppoſition lies, is it from God or man? Was it from mans authority, or from Gods? And ſo *Luke* 15. 18. *I have ſinned againſt heaven and before thee:* Why it is the God that dwelleth in heaven; Why? ſo lay up your treaſure in heaven, that is, place your happineſs in God alone, be ſatisfied in nothing below himſelf. Let him be (who hath promiſed to be) your portion and your exceeding great reward: lay up treaſure in heaven, that is, lay up treaſure in

God; for you are to consider, that, Though the Scripture do speak of some other treasures in heaven, as in *Luke* 12. 33. men are exhorted *to give alms, and they should have treasures in heaven.* Good works are treasures in heaven. But how? only as the Lord doth give himself there to the soul as a rewarder; pray observe, that you may not mistake (that your treasure in heaven is God, as after I shall shew.) Why? this is very true, the exercise of every grace, and the performance of every duty, all these are said to be treasures in heaven. Why? because they stand upon record in heaven, and because the Lord himself in Heaven will be the rewarder: and therefore lay up your treasure in God,

God, let him be your chief good; and for all good duties, lay them up with God, that so he of all there may be your great rewarder: *Lay up therefore your treasures* in Deo, *in God, that he may be your eternal portion: your good works*, apud Deum, *with God, that he may be your exceeding great reward*: This is of great Use.

Secondly, *in Cœlum*, others take heaven here, *For that which we commonly read of in Scripture*, the third heaven, *that is called commonly by the Schoolmen the highest heaven*, the habitation of Gods majesty and glory: *It is the place where the Saints shall be glorified with God*, when they shall enter into their masters joy: *This third heaven, that was the first of*

the

the Creation of God; for so I conceive the highest heavens, with its inhabitants were first made, and the first day. In the beginning God created the heavens, *the highest heavens, with its first inhabitants; for though it be true, God from eternity was his own heaven, as I may so speak, and though he hath created the highest heaven, yet he is not included and comprehended there;* for he fils heaven and earth, Jer. 23. 23. *He is God every where present, yet the highest heavens are* the place of his Throne, the place where his honour dwels: *Where he is pleased to shew forth his majesty and glory, in a most eminent manner: and the place that he hath appointed where his people shall have both vision and fruition of him to eternity: called therefore*

fore their fathers houſe; *called therefore* the City whoſe builder and maker is God: *called therefore* an inheritance, immortal, uncorruptible, undefiled, reſerved in the heavens for us: *Now this being the place of the Saints happineſs*, when they ſhall ever be with the Lord; *they are exhorted to lay up their treaſures there, for the time will ſhortly come, when all the Saints of God ſhall remove*; for you have here no continuing City; *you ſeek for a countrey, the time will ſhortly come when you ſhall leave all your treaſure here behinde you: for you ſhall carry nothing away with you; for their happineſs is in heaven, to enjoy God and Chriſt unto all eternity: for this cauſe they are exhorted to lay up treaſure in heaven:* Where they

they shall receive the end of their faith, and the fruit of their obedience, the salvation of their souls, *which consists in the enjoyment of God in heaven*: then take either of these for heaven, tis true of both: either God, lay up your treasure in God, who is the God of heaven; or lay up your treasure in heaven, where your eternal enjoyment of God shall be: That is the first, what is meant by Heaven. But,

Secondly, What treasures may a man have in heaven? I have spoken a little of that already, but give me leave to explain it a little more unto you. There are great variety of interpretations, what a mans treasure in heaven is, and truly almost every Interpreter differs;

fers; ſome ſpeak of the word, ſome of the promiſes, ſome of graces, ſome of duties, ſome of alms: but we ſhall eaſily underſtand what muſt needs be meant, if you obſerve but the oppoſition; there is a treaſure in earth, and a treaſure in heaven; what is a mans treaſure on earth? that which ſtands in oppoſition to treaſure any where elſe: *The man hath nothing elſe but what he hath on earth, then a mans treaſure on earth is his chief good on earth, be it what it will*: riches, honors, pleaſures, or whatever elſe: where his heart is, and his chief good, that is his treaſure: then what is a mans treaſure in heaven, with a mans chief good in heaven, thats his treaſure. Now what is a godly mans chief good in hea-

ven?

ven? why, tis God, God is his portion, God is his reward, and Christ only as Mediator, as he brings him to God. Now there are three things that I should point you to. Why none but God can be a mans treasure in heaven.

First, a mans treasure is that which he loveth most, and a man must love nothing more then God; nay a mans treasure and chief good is that which he loves with an infinite love, that he can never have enough of, that he can never be satisfied with, that he never says I have enough. The Hebrews they have two words, that we use for treasure; one is that which a man doth most set his heart upon; that which is unto him above all a peculiar. You see the word used,

Exod.

*Exod.*19.5. *Iſrael is my peculiar treaſure*, ſaith God, that is, a people that God ſet his love upon above all the people in the world beſides; that is treaſure, where a man ſtays moſt, tis very true, where a mans love goes, there truly the man dwels, thats his treaſure, that carries out his heart. Now there being none in heaven the ſoul is to love above God, or equal with God; therefore he alone in heaven muſt be his treaſure.

Secondly, a mans treaſure is that, *Quod maxime habetur in pretio*: which he prizes moſt: and ſome obſerve upon this place, that is a mans treaſure that he ſets the higheſt price upon. Now a man ſhould prize nothing more then God: ſo you ſee when God ſaith of his

his people, they are his peculiar treasure: all people in the world are undervalued for them, *Isa.*43.4. *I will give men for thee, and princes for thy life*: Kings and Nations are nothing in comparison of Gods people to God: In this respect, God is the treasure of his people, because they are to prize nothing in comparison of him.

Thirdly, God only is their treasure, because upon a mans treasure he doth rely for supply; and therefore thats the other word in the Hebrew which is put for treasure, *Gen.* 20.5. It signifies that which a man makes his refuge in all calamities and distresses: now when a Godly man is in distress, whither doth he go? *Prov.* 8. 10. *The name of the Lord*

Lord is a ſtrong tower, the righteous flie thither, and are ſafe: And in *Davids* diſtreſs, *Pſal.* 73. *Whom have I in heaven but thee only?* God is his treaſure. Now theſe three things are in a treaſure, that which a man loves moſt, and ſets the higheſt price upon, and that to which his heart doth retire, and ſeek ſupply from in all his wants, and every man muſt be ſupplied out of his treaſure, that I will tell you: Take a rich man when he comes to die, *Riches avail not in the day of wrath*; therefore God only is the Saints treaſure, and chief good: he lays up treaſure in heaven, and this treaſure is God.

Thirdly, you will ſay unto me, God is in heaven already, it is the habitation of his holi-

neſs

ness and glory. How can I be said to lay up God in heaven, I that was never in heaven? the Lord he ever was there: how can I be said to lay up God as a treasure there? *Tis very true, God was in heaven from the very Creation of heaven, that it hath been the throne of his glory; but he is not laid up there as thy treasure, until thou close with him. And no man, but he that hath the Lord for his God, can say, I have God for my treasure:* What shall I do then to lay up God for my treasure?

There are six Rules that I shall give wherein this duty lies; and observe them, for they are the great duties of your lives, for we live in a scraping age: labour then to get the God of heaven for your treasure: Why, how so?

First,

First, he that will lay up treaſure in heaven, muſt chooſe God for his treaſure: no man hath a treaſure either in heaven or earth, but by choice. If a man chooſe riches, that is his treaſure; honors, that is his treaſure; if he chooſe God, that is his treaſure: therefore chooſe the Lord, as that which you prize above all things: this is the way to lay up God in heaven for your treaſure, *Joſh.24.22. You have choſen the Lord this day for your God:* chooſe the Lord for your God, and you ſhall have God for your treaſure.

Secondly, If you would lay up God for your treaſure in heaven, then you muſt part with all other things for him. All other treaſure (remember that *Matth.19. 21.*) See the terms,

terms, there was a rich young man that came to Christ, *Christ bids him, go sell all he had, and give to the poor, and he should have treasures in heaven.* No man can have two treasures, no more then he can be servant to two masters; its impossible that a man should have two chief goods: you can never have God for your treasure, lest you part with all other treasure for him. You that have other treasures, do not tell me that God is your treasure.

Thirdly, the soul is to be carried out after this treasure incessantly: that a man lays up for his treasure, which his heart is carried out abundantly after. *Tell me you have a treasure in God, and never groan and long after him, you have nothing to*

do with him; and therefore David, *Psal.*73.22. There is none in earth I desire but thee: *Now how doth his soul go out after God?* My soul pants after God as the thirsty land. *Consider with your selves, may be you can be content; I have a great estate, and I am raised from a mean man and a Prentice boy, and God hath given me a large estate, and I can bless his name for this*, thanks be to God, for I am rich: *But do you taste no more savour in these things in comparison of God then in the white of an egg?* Can you desire to part with all, that you may be with him? *This is to lay up treasure in God, to have the soul go out after him, and to him incessantly.*

Fourthly, if you lay up treasure in God, live upon your treasure, live upon him. You say

say often you live by faith; what is it to live by faith? To live by faith is to live upon God, who is the object of faith; therefore in all the necessities of your lives have recourse to God still; my Refuge is in God still: what is your chief good? to that your souls will retire.

Fifthly, what a man lays up for his treasure, that he doth glory in, every man gloryeth in it: every man values all other men according to that he makes his treasure; and he that fails of that, he looks upon him with an eye of scorn and contempt, be it what it will. I instanced before, a man that makes riches his treasure: let a person be never so honorable, wise and learned, he will despise him: and so a godly

man

man values himſelf according to his intereſt in God, and all other men according unto it: *Tantus quiſque eſt, quantus eſt apud Deum*, every man is no more worth then he is of value in Gods account; Chriſt doth ſo *Pſal.*16.3,4. *The Lord is my portion, the lines are fallen to me in a goodly place, I have a goodly heritage*; the Lord is my portion: the Saints *glory in God, and make their boaſt of him all the day long.*

Laſtly, whatſoever is your treaſure, you muſt uſe all means that you may add unto it, or your intereſt in it: a treaſure is increaſed by continual addition: whatever therefore may give a man a further intereſt in God, that is the way a man is to take, and ſell all to buy it:

for he is to ſell all that buys the pearl, that which is treaſure: as now it is the worſhip of God: *the fear of the Lord is his treaſure*, Iſa. 33. 6. by the fear of the Lord is meant the worſhip of God; why doth he lay up treaſure in the fear of the Lord? yes, he gets a further intereſt in God: why, are good works a mans treaſure? becauſe God rewards a man according to his works, and he ſhall have a further intereſt in God; and therefore the worſhip of God, and all the works of obedience, and the exerciſe of all grace, a man is buſied in all theſe, becauſe it adds to his treaſure, gives him a further intereſt in him. Who is his God, and his al-ſufficient reward.

Fourthly,

Fourthly, and laſtly, to give ſome Arguments to inforce the Exhortation. Is there a treaſure to be had in Heaven? and is it to be had in God? do not be ſuch enemies to your ſouls, as to neglect it: and that I may inforce this Exhortation, take with you theſe few Arguments, and pray mark them well. Remember,

Firſt, no treaſure below God will be laſting; there will come a time when all treaſure laid up below God, will be expended; and what will you live upon then? the Apoſtle tells us, *the world paſſes away, and the faſhion thereof,* 1 Cor. 7.29. He uſes the expreſſion, *the time is ſhort:* whats the meaning of it, tis a Metaphor taken from things folded up;

there is very little part of it left; it is come almost to the last fold: which may help a little to explain that expression, *Psal.* 36.10. *Continue or draw out thy loving kindness to them that love thee:* The Metaphor may seem to be the same; that is, there is abundance of love folded up: and but little winded off: there is an eternity to spend; but now for all these outward comforts, there is a great deal worn out, and but a little more behinde: how many men have you seen already out-live them, but to be sure they will out-live the lives of the best men: therefore remember no Treasure below God will last.

Secondly, consider this, heaven is the place where you hope

hope to go: carry your treaſures with you, or ſend them thither before you; there is no man will remove from a place and leave his treaſure behinde him; and poor ſoul, thou leaveſt a great eſtate and a fine houſe behinde thee, and thou hopeſt to go to heaven, and thou haſt no treaſure there: its the obſervation of one upon this place, Lay up treaſures in heaven, carry your proviſion, carry your treaſure with you, you hope to go to heaven, and if that be a true and lively hope, you would endeavor to lay up treaſure there.

Thirdly, conſider with your ſelves, if you lay up treaſure in heaven, as God is a true Treaſure, ſo God is a faithful treaſurer; what thou

doſt commit to him, he will keep ſafe: and he is a treaſurie able to ſupply all your wants, and to make you happy for ever; he is ſelf-ſufficient in himſelf; much more will he be al-ſufficient to thee; do not reſt in any thing that is below God, but lay up treaſure in him.

Nay, let me tell you further, and pray mark it, any treaſure here that is below God, if it be thy treaſure in this life, it will be thy tormentor in the life to come, *Jam.* 5. 3. ye have heaped treaſure together for the laſt day: he ſpeaks it of rich men, and he tells them, that *they have laid up treaſure againſt the laſt day:* there is a double interpretation given of it; ſome expound it of the laſt day of the world, the day of judge-

ment, ſome of the laſt day, the end and period of the Jewiſh ſtate, which the Apoſtle ſpeaks of, and St. *John* ſpeaks of, *this is the laſt hour*: I conceive it ſpoken of the Judgement coming upon the Jewiſh State: take it which way you will, the thing leaves us a clear argument; if you take it for the laſt day of the State, when judgements come upon perſons, or people: then, when judgements come, your riches ſhall be the greateſt plagues you have; but refer it to the laſt day of the world, riches then take their leave of a man, they ceaſe then to be treaſures, but they will be tormentors: the Apoſtle tels them, the ruſt of them ſhall be a witneſs againſt them; they have heaped up riches againſt

the last day; take heed therefore; *Take this for a rule; That which a godly man hath wrought upon him at his conversion, that a wicked man is sure to meet with at his destruction; that which was his treasure before, he then looks upon as his greatest plague and torment:* as Ephraim, *What have I to do any more with idols?* and saith to his idols, *Get ye hence.* Look upon *Iudas*, his money was his treasure before: when he comes to hang himself *he casts that away*: and the word carries a great deal of displeasure with it; this is the money that hath undone my soul, and so many a one will say, when he comes to die: the love of an estate, the things of this life, the love of pleasure, or honor, this hath undone me for ever: when it ceases

ceaſes to be your treaſure, then it becomes your tormentor.

I have one word more; It is one of the great ſtudies of the times, what they may do now to keep what they have got, *Non minor eſt virtus quam quærere parta tueri.* What ſhall we do to preſerve what we have got? Truly let me ſpeak plain unto you, the only way to preſerve our treaſures on earth, is to make ſure of this treaſure in heaven; thats the only way: pray look into *Prov.* 15. 6. but *in the houſe of the righteous is much treaſure; in the horn of the wicked is trouble*: moſt commonly, *the poor receiv the goſpel*, moſt commonly, godly men are the pooreſt men: why, in the houſe of the righteous is much treaſure: truly the riches they have are precious, becauſe

they are the fruit of the promise, and come in by vertue of the second Covenant; and by this means they have a propriety in them that other men have not: but Mr. *Cartwright* translates the word, and it will fitly bear it: *In the righteous mans house there is much strength*, as if he had said, all the care of men is to keep what they have; and therefore provide to have it under locks & bolts, and use all ways and means to preserve it: but take a godly man that hath an interest in God, and is truly righteous, and can say, The estate that I have, I have justly gotten; This is a better way to preserve it then all other means in the world; therefore would you preserve treasure on earth? labour to get an interest in treasures

ſures in heaven: And to this end *make you friends of the unrighteous Mammon*; that you may have a greater intereſt in God the true treaſure.

And for a concluſion, remember this, you that have not God for your treaſure here, you ſhall never have him, if you have no intereſt in God for your treaſure in this life; for after this life a mans chief good doth never change: What was thy treaſure ſhall ever be ſo: thou haſt a treaſure; but if it be below God, it ſhall be thy tormentor: A mans eternal eſtate is caſt here; and being ſo, that which was a mans chief good, muſt continue ſo to him; and therefore fear before God: if thou haſt not thy treaſure laid up in God in this life, he will never be

thy

thy treaſure and reward: and yet in the life to come, God will be all in all, and that God thou haſt then no intereſt in; for as a man ſows here, ſo ſhall he reap hereafter. I know not what to preach to you that ought more to affect you. And ſo much for this Exhortation. *Lay up treaſure in Heaven.*

There is one Uſe remaining of this Doctrine, and tis of Conſolation to all the Saints of God. You have ſeen the miſery of thoſe that erre in their chief good; Give me leave now for the comfort and ſupport of the hearts of Gods people, to ſhew them their happineſs in this, that whatever they are in this world, yet in regard of their chief good they

they have not miſcarried.

Oh bleſſed ſoul, that haſt not miſ-placed thy treaſure, that doſt not err in that which is thy chief good! I confeſs a godly man is every way a bleſſed man; he is bleſſed in regard of the pardon of his ſin. Bleſſed is the man whoſe tranſgreſſion is forgiven, and whoſe ſin is covered. Bleſſed is the man to whom the Lord imputeth not ſin, *Pſal.* 32. 1. *He is bleſſed in regard of the diſpoſition of his ſoul;* Bleſſed are the pure in heart, bleſſed are the meek, bleſſed are thoſe that hunger and thirſt after righteouſneſs; *He is bleſſed in all the ordinances:* Bleſſed are they that dwell in thy houſe, *Matth.* 5.8. *Pſalm* 84.4. He is bleſſed in his obedience; bleſſed are they that are undefiled in the way, and walk

walk in the Law of the Lord, *Psal.* 119.1. *Nay he is blessed in his expectations,* Isa. 30.8. Blessed are they that wait for him; *He is blessed even in affliction:* Blessed is the man whom thou chasteneſt, and teacheſt out of thy Law, *Psal.* 94.12. *A godly man is therefore every way blessed:* But wherein lies the top of his blessedneſs? the height of it lies in this, he is blessed in his chief good, there is the top of all his blessedneſs unto which all theſe things are but inferior and subordinate.

Consider I beseech you, look to the Angels of glory in heaven, the elect Angels they are blessed in their inward qualifications and indowments, their wisdom, their holineſs, their power, their zeal; they are blessed likewise in regard

gard of their office and imployment, they are principalities and powers imployed by Chriſt in ordering things below; *miniſtring ſpirits*; *the ſpirit of the living Creatures is in the wheels*: they are bleſſed in their activity in thoſe offices, *they go and come like lightning*, its the prophets expreſſion, *Ezek* 1.19. but wherein lies the top of their bleſſedneſs: truly in this, they have pitcht aright upon their chief good, they have not erred in their treaſure.

Nay the Lord Jeſus Chriſt himſelf as Mediator, he was every way bleſſed: *he is the heir of all things*: he is one appointed to glory, and a glory ſuitable to the ſervice that he did perform, which neither man nor angel was able to do: but

but wherein lies the top of the bleſſedneſs of the Mediator? *Pſal.16.4. The Lord is my portion, ſaith my ſoul*: Its the Mediators ſpeech, his bleſſedneſs lay in his chief good: the ſame thing is true of the glorified Saints in heaven; *the ſouls of juſt men are made perfect.* Reckon up what you will of the glory of the ſoul, or the glory of the body that remains after the reſurrection, when *they ſhall ſhine as the Sun in the kingdom of the father*: yet this is the top of all; they have pitcht upon the right chief good.

On the contrary what is the miſerie of the Devil and thoſe damned ſpirits in hell? Pray conſider what I ſay to you; tis very true, there is nothing wanting to make them miſe-

rable:

rable: if you look upon their ſinfulneſs, you muſt conſider, in Hell (*peccatum etiam habet rationem pœnæ*) and ſin there is a puniſhment: why if you conſider likewiſe the bottomleſs pit, the burning Lake, in which they are ſhut up, *held in chains under darkneſs*: all this I ſay makes them miſerable; add to all theſe *the worm of conſcience, that is ever gnawing*: for ſo tis in all thoſe damned ſpirits: why, all this you will ſay muſt needs make them very miſerable: but what is the top of their miſerie? wherein doth that lie? It lies in this, I have erred in my chief good: tis *Chryſoſtoms* expreſſion concerning it: put ten thouſand hells together, here is the worſt, there is none like this, that I have forſaken God, and

God

God hath forsaken me; I have hated God, and now the Lord hates me: put ten thousand hels together, there is most in this: here indeed doth lie the top of their miserie: as this was the height of their folly.

But what needs so long dilating upon this, you will say? Why,

Truly because as I would speak comfort to Gods people: so I would have them consider rightly of the comforts proposed; for there are many grounds of comfort to the Saints, and they may make use of them all, and they are to do it in their season, according to their order: yet notwithstanding that which is the great comfort should be in the first place, even in respect of taking

taking comfort: that which is the great ground of comfort, that the ſoul ſhould moſt of all take comfort from. Now tis in reference to comfort, as it is in reference to duty; there are many commands, and all of them are to be obeyed: but yet there are great commands, and theſe are to have the firſt place in our obedience; *This you ought to have done, and not to have left the other undone.*

So there is variety of comforts, but there are ſome great grounds of comfort, and theſe are to have the chief place in our hearts, and from theſe in an eſpecial manner ſhould our comfort come in. As there be ſome grand promiſes; thoſe three I have often mentioned,

I-

I will be thy God:
Thats the bottom of all the promises.
I will give thee my Son:
I will send my Spirit:
The great Comfort should come in from the great Promises: and so tis here: and pray observe it. If a man be much in the lesser duties of Religion, and neglect the greater, he hath just cause to suspect the truth of his obedience. So if a man take much comfort from lesser grounds, and neglect the greater, he hath great cause to suspect the truth of his comforts, and his right to them: This is the great reason why I press it so earnestly, that as I would have the people of God take their portion in comfort, so I would have them take it in an orderly way.

But

But now let us come to particulars:

You will ſay, Why is a godly man ſo happy in this, that he hath not erred in his chief good? There are ſeven grounds of the greateſt comfort that I know in all the book of God, ariſing from this conſideration, I have not miſ-placed my treaſure, my treaſure is in heaven, I have not erred in my chief good: And the firſt is this.

Hereby the ſoul may ſee the riches, as well as the freeneſs of the love of God, that in my chief good I have not miſcarried: This is the great error of the world, they do miſplace their treaſure, and by this means, *they have their portion in this life only*; & with *Dives their good things here*: Now is this

this the great error of the world, as it will be found to be at the laſt day: is it a great mercy to be delivered from leſſer ſins and judgements? how much more is it to be delivered from that which is the greateſt judgement in the world? Did *Noah finde grace in the ſight of God, and was delivered from that deluge that ſwept away the world of the ungodly?* To miſplace a mans chief good is the greateſt ſin and greateſt judgement that can poſſibly fall upon a man. *This is delivering a man to Satan* indeed: delivering to Satan with a witneſs: The Scripture ſpeaks of a double delivering of a man to Satan: There is, *Traditio Sathanæ tanquam Domino, & tanquam lictori*: delivering

a

a man to Satan as a Lord, delivering a man to Satan as an Executioner, as an Officer.

There is delivering a man to Satan as a Lord, ſo the Lord Jeſus delivered *Judas* to Satan by the ſop: *After the ſop the devil entred into him*, that is, as a Lord to rule over him.

But there is another way of delivering to Satan, 1 *Cor.* 5. 5. *When you are met together in my Spirit, deliver ſuch a man to Satan*: How is that? *for the deſtruction of the fleſh*: when the Lord ſhall be pleaſed in an Ordinance to give over a man ſo to the power of the devil, that he ſhall affright his conſcience, and terrifie him for ſin committed; and for that end this means ſhall have its due work and power upon the man: but in this Satan is but

an

an executioner: A man is never delivered up to Satan, as a lord, untill he be given up to him, so as that he shall deceive him in his chief good, then the devil is the lord of the man. When the Lord delivers a man to Satan, so as that the devil cheats him in his chief good; then the man is delivered to Satan as a lord. Now for a godly man to be able to look into his own condition, and say, when I look abroad in the world, and see one man place his chief good in this, another in that; one in riches, another in honors, another in pleasures; but in the midst of all these, though in many things I miscarry: and therein *I was as a beast before God*; yet blessed be his name, here is my comfort, I have not miscarried in my chief

chief good: there is not any thing ſtays the ſoul like this: when a godly man is in the greateſt affliction: when he comes to look death in the face; nay, when Satan ſhall triumph over the moſt of the world, as he will do; for as he is ſubtle, ſo he is envious, and therefore an inſulting ſpirit: when he ſhall inſult over moſt in the world, then that poor ſoul ſhall be able to triumph over all the powers of darkneſs: Its true I am weak indeed, and I am ignorant, poor and mean, and low in the world, yet in this the devil can never deceive me: through grace I have ſo far *obtained mercy*, that the devil is never able to cheat me of my chief good: herein will lie the wiſdom at the laſt day, herein will

lie a mans glory; for tis a mans chief good that will be his glory, or his shame to eternity; herein will be his wisdom or folly to eternity: do you not remember that expression, *Luke* 10. *ult. Mary hath choſen* τὴν ἀγαθὴν μερίδα, *the better part*, or *the good part*. I shall not inquire what the meaning of that is the good part; but the word there used, signifies not only *partem sed portionem*, part but portion: *Mary* hath choſen that good portion: and herein lay her wisdom; in a mans election his wisdom lieth: And above all choice in the world, is that which he makes his chief good: true saith the soul, I have bin foolish in many things, & in many things I have erred; but yet blessed be the name of my God,

God, the true treasure was not hid from me.

And when a man shall come to appear before men and Angels at the last day, those that are now the fools of the world, that are derided for their godliness, that are mockt in their choice, as men that are not able to set themselves in the face of the times, so as to be some body in the present Age. But when they shall appear before the Lord Jesus *to judge the quick and dead* in his Kingdom, then these will be esteemed of all others the only wise men: this was the soul that was directed by wisdom from above, that carried him still to the right chief good: if this will not stand by you in your greatest troubles, there is nothing in Religion will do it.

Secondly, There is this ground of comfort, I have chosen the true chief good, the true treasure, that shall never be taken from me. You know the expression of *Maries* better part, *Luke* 10. *ult. She hath chosen the better part, that shall never be taken from her:* there is no man miscarries in his treasure, but he that lays it up below: what ever a man lays up as treasure here below, he will lose; it will be taken from him: for the Lord Jesus Christ tels us, *Here is rust and moth,* and here are *thieves that break through and steal; omnes damni causæ significantur.* One upon that place sets down all the ways by which men may lose their treasure; whether they be from causes within, or causes without, from thieves out-

ward violence. *Nebuchadnezzar* one of the great robbers of the world, *Iſa.* 10.13. *he robd them of their treaſure*; or otherwiſe there is a principle of decay in themſelves; there is a moth that will come out of the fineſt garment, a Ruſt that will breed out of the pureſt gold; from within he ſpeaks it of all treaſure men lay up in the Creature, whatever is a mans treaſure below. *For all the creatures came under mans Covenant, and the Covenant with man being broken, all the creatures fall under the curſe. Obſerve it, tis a great truth, and by this means curſes the ground from whence all this periſhing in a mans treaſure below doth come*, they all periſh with the uſing; but here is the happineſs of a man that hath his

true treasure laid up *where neither rust nor moth, nor thieves can come*: tis an excellent observation that of *Austin. Summum bonum nec invitis confertur, nec invitis auferetur.* A mans chief good, its given to no man against his will, but by a mans own choice, and taken from no man against his will; the true chief good shall not: your good things here below are taken away against mens wils: men will lose their riches, and their honors, and their pleasures will vanish into smoke: but now this chief good it is liable to no violence from without, to no decay within, and therefore its an excellent observation of the same Father, when he speaks of the assistings of saving grace, what kinds of helps go

go with ſaving grace.

It is, ſaith he, they do cloſe with good, and do it ſo as no oppoſition ſhall overcome them. *No oppoſition.* And when they have cloſed with it, no oppoſition ſhall take it from them; I, that is Almighty power indeed.

Why then comfort thy ſelf in this, Tis true I have little in the world, and I ſee other men abound in riches and honors, and *they waſh their ſteps in butter*, and *bathe in rivers of oyl.* But I can look beyond all theſe: if their chief good be in this, it will be taken away from them: but bleſſed be the name of my God, I have a chief good that cannot be taken from me; theſe are the great ſtays of the ſouls of Gods people.

Thirdly, hath a man chosen the true treasure? from hence he hath alway something to guide his way: from hence he hath alway something to reduce his wandrings. Let me speak to them distinctly.

First, from his chief good he hath the guide of his way; tis the rule of the Schoolmen, *Summum bonum est omnis operationis origo.* It is a mans chief good that is the foundation of all the actions and motions of the soul, from whence still it hath his spring; this is to the soul as the center is to the stone: you know the stone moves towards its center, & it will go the direct way if it be not hindred: what guids its motion? why the center: so what guids the motions of all godly men?

men: the chief good, that's their center, & they move towards it continually: *ſo that if a man want a particular rule, yet this general rule will be a mighty guide unto him.* The Scripture ſpeaks of *a mans cleaving to God, Acts* 11. 23. *Following hard after God:* Why, what is that? truly Religion doth conſiſt in the cleaving of the ſoul to God, and a conſtant following after God: in this Religion lies: Now what is the great conſultation in all the ſouls motions? what will bring me neareſt to my chief good? and its the chief good ſtill that is the guide of all its motions. You have an expreſſion which here comes in fitly to be opened, *Matth.* 6. 22. our Saviour ſaith, if thy eye be ſingle, thy whole body is full of light:

if thy eye be single, *Austin* expounds it, *Intentio animæ est animæ oculus.*

It is the intention of the man in what he doth, that is the eye of the man: Why then, a single intention is a single eye; as a double eye is an eye that is carried after a double object, that is carried partly after God, and partly after the world: a double eye and a double heart, they one expound another; but a single eye is that which looks purely upon God: now what influence hath this upon a mans whole life, the whole actions of thy life? for that is meant by the body here: as the light of the eye guids the body, so the intentions of the soul guide the way: now all a mans actions will be full of light: *holy,*

ly, acceptable to God, well pleaſing to him. How comes it to paſs? Why a ſingle eye guids him. I pray conſider it well: this is a mighty comfort to the people of God, that in many caſes I want a particular rule; and a godly man many times, though he be well skilled in the Scripture, may want a particular rule: what carries him directly to his chief good, will be a great guide to a godly mans way. *As in thoſe great points of Socinianiſm and Arminianiſm, wherein the depths of Satan are ſo much ſeen, though a Chriſtian be not able to anſwer many of their Arguments: yet here's one Rule will carry him through all: That Doctrine which exalts God moſt, and abaſes man moſt, is true Doctrine: Certainly that doctrine which ex-*

elts

alts man, & puts al the determinations of God upon the will of man, is false. This general Rule will carry him through the whole controversie. Tis so in reference to a Christian way; That which carries me directly to my chiefest good, that is the guide of my way.

Secondly, and so it hath a great influence to reduce a mans wandrings: the truth is, the best men that have chosen God for their chief good, yet many times depart from him. *We all as sheep have gone astray*: Now what shall bring a man back again? why he eyes the chief good; just as it is with a Traveller that intends to go to such a place, he looks in the Map which must be his way; he looks first to his journeys end, and observing the passage he

he ſaith, This is too much on the right hand, and that is too much on the left: juſt thus is the caſe of a godly man: God is my chief good, there is my aim: Now I erre on the right hand, and now on the left hand; but where doth he take that which reduces him? Still thats his chief good; obſerve *Iſa.* 30.21. *They ſhall hear a voice behinde them, ſaying This is the way, walk in it.* Here is the voice of the Spirit, that is truth: by the Spirit this reduces the man. Now you go from your chief good, this is not the way to heaven, this ſhall never bring you to God; they are wonderfull comforts to a godly man; and there is not any thing can be ſpoken that is a more glorious guide, and a more effectual way to reduce

reduce a man, then this conſideration, I depart not from that which is my chief good: That is the third particular.

Fourthly, Unto a mans chief good his ſoul retires, and from it he fetches comfort upon all occaſions; for he that hath made choice of the true chief good, is able to ſay, I am ſure here is ſolid comfort, which other men now cannot, *Prov.* 18. 10, 11. *The rich mans wealth is his ſtrong tower*: the *name of the Lord is a ſtrong tower*: they are put in oppoſition: now whether do men retire in danger? to their chief good: the rich man to his wealth, a godly man to the name of the Lord; ſo that in every trouble every man goes out for comfort to his chief good: *Now a*

godly

godly man is able to ſay in his diſtreſs, Tis true, I have no riches to comfort me, and very few friends to ſtand by me: yet notwithſtanding for all that I can retreat to my God my chief good: there is comfort enough in him. I have a God, a Chriſt, a Heaven, a new Covenant, and a new Image; theſe I can retire to upon all occaſions, where I am ſure there is ſolid comfort. In this caſe that ſoul dares compare his chief good with all the men in the world, at ſuch a time no man knows but he that feels it, how a ſoul triumphs in his chief good: juſt as the Spouſe, Cant. 5. 10. My beloved is the chief among ten thouſand: *I, let all the men in the world bring out their treaſure, I dare compare with them: for,* There is no rock like our rock; who is a God

God like our God? *The Lord is his treasure: its a strange place,* Psal.44 8.22. *compare them together.* ver. 22. For thy sake are we killed all the day long: *all the day long nothing but killing: now what is their condition under this?* ver.8. We make our boast of God all the day long: *kill'd all day long, and yet brag of God all the day long; and yet this is the condition of all the Saints of God.* See the vanity of all other treasures; when men retire to them, their souls are empty; but in my chief good there is solid comfort to be had whenever I retire to it.

Fifthly, this is a very great comfort to a godly man, even in the midst of all his failings. Pray take notice of it, and the Lord set it on upon the spirits of

of thoſe to whom it belongs; yet I have attained to chooſe God for my chief good: true, the beſt men may and muſt ſay, *Who hath made his heart clean?* and when they look back upon their ways, they muſt acknowledge, My heart hath run out inordinately, ſometimes to this and that creature: and I have neglected to ſeek after him who is my chief good, my treaſure, and for this I deſire to be aſhamed before him all my days: yet notwithſtanding, my happineſs is laid up in him alone; there is my treaſure: *David* comforted himſelf thus, *Pſal.* 18. 21. *I have not wickedly departed from my God:* departed he had, departed weakly, nay many times departed wittingly, but wickedly

ly I have not departed. What is it now for a man to depart from God wickedly? the meaning is this, tis for a man to place his chief good somewhere else; *to go after another God*, as the Psalmist speaks, *Psalm* 16. I thank God I have never done so; I have chosen the Lord for my chief good, and to that choice I stand: though many times weakly and willingly I have departed from God, yet wickedly I never did: tis a great ground of comfort in the midst of all the failings of Gods people. And truly there are no things in this world so great troubles to the people of God, as their departings from God are; they be their great troubles: as I remember *Chrysostom* speaks of sin in reference to his accompt,

and

and he profeſſes, τῦτο θάνατος, τῦτο γέεννα: my ſin, ſaith he, this is death, and this is Hell: I, ſin is; and therefore departing from God is their great affliction; yet here is their ſtay, and their comfort, I never wickedly departed from God; and I have never choſen any but thee.

Sixthly, That which a man doth chooſe as his chief good here, and lay up in heaven by election, that he ſhall certainly enjoy hereafter by fruition: what is here thy choſen good in election, that ſhall be thy chief good by fruition hereafter: for as *Auſtin* ſaith, *Beatitudo electione inchoatur, adeptione impletur*: A mans bleſſedneſs begins in election here; what a man chooſes for his chief good, ſhall be finiſhed

ſhed and perfected in fruition hereafter; and therefore what a man chooſes for his treaſure in heaven, that which he hath choſen, he ſhall enjoy; do you not remember the promiſe, *Gen.* 15.2. *I will be thy exceeding great reward?* doſt thou chooſe God for thy chief good here? he will be thy rewarding God hereafter: what is thy Good here by ſtipulation, ſhall be thy chief good hereafter, by viſion, fruition by union: there is a mans happineſs; I have a chief good in heaven, I am ſure I ſhall enjoy him hereafter.

Laſtly, which is the top of bleſſedneſs, he that hath laid up his chief good in heaven, is happy with the ſame happineſs that God is: he is called the bleſſed God: *why? wherein doth Gods bleſſed-*

bleſſedneſs conſiſt? Truly it lies in this, in the enjoyment of himſelf; his chief good lies in himſelf, he is his own chief good, for the enjoyment of himſelf as chief good: herein lies the happineſs of God: then for a creature to enjoy God as his chief good, ſo far as a creature is capable, he is bleſſed even with the happineſs of God; thou doſt here live the life of God, and art made conformable to the Image of God: thou art bleſſed with the happineſs of God, and hereafter ſhalt enter into the joy of thy Lord: theſe are the particulars that are great grounds of comfort to all thoſe that have laid up their treaſure in heaven, *the true Treaſury.* And ſo much for the firſt Doctrine.

I ſhall now proceed to the ſecond

second general observation, which is this:

The treasure is attractive of the heart; and whereſoever a mans treasure is, it will carry his heart with it.

For wherever the treasure is, there the heart will be.

Four things there are which I muſt ſpeak unto by way of Explication, which are indeed as ſo many ſubordinate Doctrines in the Text: they will all tend to the opening of this great point.

First, to ſhew what is meant by the heart: that, by heart in Scripture is meant the whole ſoul.

Secondly, that the ſoul of man, the heart goeth out of it ſelf for happineſs, for its chief good; for here is treaſure laid up either in heaven or earth; the

the heart goeth out to the treaſure: the chief good of a man is without himſelf.

Thirdly, it is a matter of very great concernment, where a mans heart is placed: thats the Argument that Chriſt uſes here, *Lay up treaſure in heaven*: Why, what matter is it where ones treaſure is? Why, where your treaſure is there your heart will be.

Laſtly, the heart doth always follow the treaſure: whereever the treaſure is, it neceſſarily infallibly carries the heart; and then we ſhall give the Reaſons of this laſt Doctrine, to which all the reſt are but ſubordinate.

Firſt, what is meant by the heart; or if you will, take it in a Propoſition: The heart of man in Scripture is put for

for the whole ſoul.

The Hebrews generally place the Government of man in the heart, and make the heart the ſeat of the reaſonable ſoul: ſo you ſhall finde the Scripture commonly ſpeaks.

1. If you look to the whole ſoul as corrupt, *Jer.* 17.9. *The heart is deceitful above all things, and deſperatly evil: who can know it?* And,

2. If you look upon the ſoul as ſanctified; for as corruption goes through all the faculties, ſo doth ſanctification alſo, *Pſal.*24.4. *He that hath clean hands and a pure heart,* which is called *The hidden man of the heart*, 1 Pet.3.4. *And with the heart man believs, Rom.*10.10. I conceive thats the whole ſoul, and all the faculties

faculties collectively. But by heart in Scripture alſo is ſometimes meant thoſe things, *quarum ſedes eſt in Corde*, which are ſituated, and have their habitation eſpecially in the heart: as wiſdom is attributed to the heart, *wiſe in heart*: *Ephraim is a ſilly dove without a heart*, without wiſdom, *Hoſ.* 7.11. *He that truſts in his own heart is a fool*, Prov.28.26. His own heart, that is, he that leans to his own wiſdom, or as the Scripture elſwhere, *he that is wiſe in his own eyes.* So likewiſe you finde the heart put ſometimes for conſcience, and the actings thereof; *Davids heart ſmote him* when he cut off the lap of *Sauls* garment; it is ſpoken of the conviction of his conſcience. Sometimes it is put for the memory, the

treasury of the soul; *Mary laid up all these things in her heart.* But in this place I conceive there are three things especially intended by heart here by Christ.

First, the thoughts, the meditations, the consultations of the heart; where the treasure is, there is the heart. In this are all the meditations, the thoughts, the plottings, the contrivances of the soul, they are where a mans treasure is, 2 *Kin.*5.25,26. The Prophet said to his servant *Gehazi, Went not my heart with thee, when thou wentest out after the man?* How did the Prophets heart go with him? that is, his thoughts went; for the thing was discovered unto him by a prophetical spirit; and that is indeed a marvel-

lous

lous choice expreſſion, *Job* 17.11. *where the thoughts of the heart are*, in the Hebrew, *called the poſſeſsions of the heart.* Now whatever you poſſeſs here with your bodies, tis true indeed the body can ſee the glory, and taſt the ſweetneſs in many contents: but what do your ſouls poſſeſs in all theſe? nothing but the thoughts; what the ſoul poſſeſſes, it poſſeſſes by thoughts, and therefore they are called the poſſeſſions of the heart.

Secondly, by the heart here is meant, I conceive, the love, deſires, the longings of the ſoul: for in theſe the ſoul goeth out towards its objects: ſo *Sichem*, *Gen.*34.8. *His ſoul clave to Dinah, Jacobs daughter*: ſo *Davids heart went out to Abſolom*: therefore

where your treaſure is, your love is, your ſoul goeth out in all manner of longings and deſires after it.

Laſtly, by the heart is meant a mans delight, that wherein the great comfort of his life lieth, wherein it is laid up: It is ſaid by Chriſt, *though a woman in travel hath anguiſh, yet after ſhe remembers no more the pain, for joy that a manchild is born into the world:* and 1 *Sam.*4.20. Theres a woman delivered of a ſon, and *calls his name Ichabod:* She regarded him not; for ſhe did not ſet her heart, that is, took no comfort in him. And *Pſal.*62. 10. *If riches increaſe, ſet not your hearts upon them,* that is, do not place all the comforts of your lives in theſe things. Let not your hearts be ſwallowed up

up by theſe, as if you had no better things: thus then by heart is meant the whole ſoul, but in this place eſpecially, the thoughts, the love, the joy and delight: I ſhall afterwards take up theſe things again more particularly. I now only endeavor to open it, thats the firſt Propoſition.

Secondly, that the ſoul of man goeth out of it ſelf for happineſs; his treaſure is without himſelf: It is Gods honour only, and his prerogative; his bleſſedneſs is in himſelf; his bleſſedneſs is himſelf: he is unto himſelf the chief good: he hath nothing without himſelf, that makes him the bleſſed God: neither is he moved by any thing out of himſelf. When the Mediator ſpeaks of all he did, *Pſal.* 16. 3. he ſaith,

My goodneſs extended not to thee: its true the L. Jeſus as Mediator in all his obedience, added nothing to the bleſſednes of God, his bleſſedneſs is in himſelf: And here note two things that I ſhall lay before you.

Firſt, man hath not a chief good in himſelf, his happineſs is not within his own power: he is therefore in reference to all things, a dependant Creature: Hence the people of God, who have made choice of the Lord for their treaſure, God in Chriſt, they ſay, *Whom have I in heaven but thee? My ſoul is athirſt for God, for the living God: my ſoul pants after God, as the thirſty-land:* thus then the ſoul is continually reſtleſs: why? becauſe it ſeeks to joyn it ſelf to its chief good which is without it ſelf:

and

and as for that place, *Prov.* 14. 14. where its ſaid, *A good man is ſatisfied from himſelf*: the meaning there is not ſelf as ſeparated from God, but ſelf as united to God; not ſelf in oppoſition, but ſelf in ſubordination to God: its true indeed a mans chief good may in that reſpect be ſaid to be the moſt intimate part of himſelf; that of the Schoolmen is true ſo indeed, ſelf united to God: *Deus eſt intimior nobis intimo noſtro*, God is nearer to us then our ſelves. So the man is ſatisfied, that is, goes not out to any thing beſides God: but otherways a mans treaſure is without himſelf, his chief good lies not within his own power.

Secondly, it is the nature and conſtitution of the reaſonable ſoul to make out to a chief

good without it ſelf: its true indeed moſt of the world miſtake this chief good, and miſplace it; but yet this is the very nature of the reaſonable ſoul, to go out for ſomewhat as treaſure out of it ſelf; this was the very nature of it in the Creation: it hath this common with every creature, not only to ſeek its own preſervation, but its own perfection: this is the condition of every creature, but much more of the reaſonable creature, becauſe it hath not a fountain in it ſelf, therefore it muſt go out to draw: becauſe it hath not food at home, therefore it muſt go out to buy: the greateſt part of the world indeed miſtake it, and place their chief good in hell, when they ſhould place it in heaven: but yet

every

every one goeth out to ſomewhat, and ſaith, Who will ſhew us any good? It is the obſervation of *Auſtin*, *Anima quæ vivit ad infimum vivit miſere: ad ſummum beate.* Man is a middle creature, and hath ſomething above him, and ſomething below him: that ſoul that hath its chief good below it ſelf, is a miſerable ſoul, whatever it is. But here is the happineſs now of the Saints, their chief good is above themſelves, but it goeth out of themſelves ſtill: Chriſt ſpeals of the food of the ſoul, *Iohn* 6.27. *Labour not for the meat that periſheth, but for that which endureth to everlaſting life*: the ſoul goeth out of it ſelf for ſomewhat to eat and drink; there are hungrings and thirſtings; for its proviſion is

not in himself: therefore the soul that lives upon somewhat above it self, that lives blessedly: but *Isa.* 44.24. *he feedeth upon ashes, &c.* the man was seduced by the Serpent, and the Serpents curse is upon him. All the comforts to which his soul goeth out, all is feeding upon ashes, as the Prodigal is said, in his absence from his father, to feed upon Husks. Let me point at that place before named, *Psal.* 62. 10. If *riches increase, set not your hearts upon them*: as it is with insensitive creatures, herbs and plants, they put their mouths into the earth, as the Philosopher saith, so do they here, *apponere Cor*: that as they suck the sap and juyce, the nourishment that is proper to their natures: so take a man whose heart

heart goeth out to the creatures, he ſets his heart upon them, that from thence he may ſuck ſomewhat for his preſervation and perfection. And this brings me to conſider of that place, *Iſa.*32.11. *they ſhall lament for the teats, the fruitfull fields, and the pleaſant vineyards*: lament for the teats, what is the meaning of that? *Forelius* indeed, and ſome others expound it, *pro lactantibus*, for the children that ſuckt the dug. But Mr. *Calvin*, and ſome other Interpreters do underſtand theſe teats figuratively: The teats were the fields and the vineyards, and at theſe they ſuckt, and by theſe the happineſs and the comfort of their lives came in. Now ſaith God, I will cut off, and dry up the teats: you read the

the same Metaphor, *Isa.66.11. They shall suck, and be satisfied with the breasts of consolation:* This then is a truth, that the happiness of man his treasure is not in himself: but he doth naturally go out to somewhat without himself: only I say indeed the greatest part of the world they do mistake therein. Now give me leave before I pass this second particular, to shew you the folly of sucking dry teats: to let you see the miserie of those men that seek happiness, and go out of themselves for any treasure below God: Doth the heart of man go out for treasure naturally? Oh the misery of those men that go out of themselves for any treasure below God! Consider but these three things.

First,

Firſt, conſider you draw where there is no water: the creature is but vanity, all things below God are: you ſuck where there is no milk, all theſe things are empty: and thats one great miſery.

But there is another which heightens this wonderfully: and that is, the more your ſoul goeth out to theſe things for its treaſure, the more the appetite is increaſed, but never ſatisfied: For I told you, its true, all the creatures below came under mans Covenant in the Creation, and by that means came under mans curſe in the Tranſgreſſion. Now there is this curſe come upon all the creatures ever ſince the Fall, they enlarge the appetite but never ſatisfie them. Now you

you would say this were a sad curse upon any man in the world: suppose it so still in natural things: that the more he eats and drinks, the more hungry and thirsty he is: therefore lust in the Scripture *is compared to drunkenness.*

Nay, consider further yet, hereby you become subject to your own servants; he places his chief good in that which God hath given to serve him. The height of iniquity lieth in this, when a man commits adultery with his own servant: God gave him the Creature to serve and use, and he will have them to enjoy: tis the height of a mans misery.

Besides, consider in the last place, what is there to be had in these, when your souls are gone out to them? Look to

Jer.

*Jer.*2.13. a known place: *My people have forſaken me, the fountain of living water, and have dig'd to themſelves broken ciſterns that will hold no water*: Me thinks that very Scripture ſhould wonderfully keep off the heart from going out to creatures for happineſs, for his treaſure; pray conſider there be two things in it to be opened.

Firſt, all the good in the Creature is but water in a Ciſtern; what doth that imply? why firſt,

It implyes this, it hath no good in themſelves, they have no more then is put into them: Ciſterns have no more water then is put into them. God can put a great deal of good into a creature, that is true, but ſtill remember, it is but a Ciſtern.

Secondly,

Secondly, a Cistern is of small compass, it will hold but a little: a man may *see the end of the perfection of the creatures*: we cannot say so of the Fountain: Besides,

Thirdly, it is water that will die, in reference to that expression so commonly used of *living water*; they will not be lively refreshing comforts.

Lastly, they will all leave you: for they be *broken cisterns*; *the world passes away, and the fashion of it*. But now,

What is water in the fountain? treasure laid up in God: Why? it is in a Fountain.

1. It is originally in him.

2. It is a continual Fountain, it is always running.

3. It is in him inexhaustably,

hauſtibly, never drawn dry.

4. It is in him communicatively; a fountain gives out water, and doth it naturally.

Laſtly, comfort in God is living comfort; the water in the Fountain is *living water*: in theſe reſpects you may ſee the miſerie of that man, whoſe ſoul goeth out for treaſure to any thing without God: thats the ſecond general propoſition, *Every mans treaſure is without himſelf.*

Thirdly, it is a matter of great concernment in Chriſts accompt, and ſhould be in ours where our hearts are: why, *Where your treaſure is, there your hearts will be.* Give me leave to open this unto you.

The

The Lord in the Scripture hath given ſpecial direction for the ſetting of a mans heart; therefore that a mans heart ſhould be right ſet, is a matter of great conſequence, *Hag.* 1. 5. *Set your hearts upon your ways*: ſo tis in the Hebrew; *And if riches increaſe, ſet not your hearts upon them*: and *Deut.* 32. 46. *Set your hearts upon all the words of the Law*: But why is it ſo? Truly there are very great reaſons for it: that every one may look down into himſelf, and ſay, where is my heart? As,

Firſt, it is the heart mainly that God looks upon and obſerves where it is: in a ſpecial manner the Lord eyes the heart; you know in 1 *Sam.* 16. 7. *God looks not as man looks*: man looks to the appearance, God looks to the heart, and 2 *Chron.* 16. 9.

16.9. *His eyes run to and fro through the world to ſet himſelf with thoſe whoſe hearts are upright*: tis a matter of great conſequence therefore, becauſe on your hearts God ſets his eyes.

Secondly, it is the heart mainly that God claims and cals for, *Pro.23.26. My ſon, give me thy heart*: this is indeed the habitation of the great King: and when the Lord hath taken the heart to himſelf, he hath the man: nothing is *Corban*, a fit gift for God, unleſs the heart be firſt given.

Thirdly, where the heart is, there is the man; and therefore when the ſoul is gone, the man is gone; where the heart goeth the man goeth: it is remarkable, *Pſa.38.10.* he ſpeaks it of a mans days, and ſaith, *they*

they are soon cut off, and they flie away: they leave the body behinde, but the soul is gone: so that where the heart goeth the man goeth. Now do but look how the Lord observes the goings out of the heart. *There were men that came to hear the Prophet preach*, Ezek. 33.31. Their heart goeth after their covetousnes; *and the truth is, my brethren, wherever the body is, yet the soul is with the object upon which it is set.* I remember *Austin*, speaking of the happines of the people of God in this world, saith, *Anima frequenter ascendit, & currit per plateas cœlestis Jerusalem.* Their souls be in heaven, their bodies be upon earth: The soul goes to heaven, and visits the Prophets, and salutes the Patriarchs and the Angels,

Angels, nay the ſoul cloſes with the Lord Jeſus Chriſt in glory; he ſaith, *There is an embracing that the heart hath, even there where the body cannot come*: Therefore obſerve, where the heart is, there is the man: its matter of great conſequence then, where you ſet your hearts: Nay further yet,

God values every man according to his heart, and every man is worth as much as the treaſure is upon which the heart is ſet, *Prov.* 10.20 *The heart of the wicked is little worth*: Why? becauſe his treaſure is little worth: becauſe that upon which his heart is ſet is worth nothing, *Prov.* 27.27. *A man of underſtanding is of an excellent Spirit*; and *my ſervant Caleb had another*

ther spirit: God values men according to their hearts, and their hearts to what their treasure is: There are two things that commend the heart to God, that make it of value in Gods accompt; their ornaments, and the objects of the heart: *The ornament of a meek and quiet spirit, which is in the sight of God of great price: let the inner man of the heart be so adorned,* 1 Pet. 3. 4.

But especially the objects of the heart, those things upon which the heart is set: tis therefore of great consequence; for a man is worth no more then his heart is worth, and the heart is worth as much as the object upon which the heart is set; besides,

Fifthly, it is matter of great con-

conſequence where you ſet your hearts, becauſe from your hearts all your converſation flows, *Prov.*4.23. *Keep thy heart above all things:* take heed what that goeth out unto: why? *from it are the iſſues of life*: whatever flows forth in a mans whole life, flows from the conſtitution of the heart; for *out of the abundance of the heart the mouth ſpeaks*; *out of the heart proceed murders, adulteries, fornications*, and the like. Look to the ways of your hearts, and ſuch will certainly the ways of your lives be. Then it is of great moment upon what a man ſets his heart; if the treaſure did not carry the heart with it, it would not be ſo dangerous.

Laſtly, and pray obſerve it, for

for it is the special thing that I shall press in this point: it is of great consequence where you set your hearts, and upon what: because the objects upon which the heart is set have a transforming power, and do mightily fashion the heart unto themselves: you know in the 115. *Psalm*, what is said concerning *Idols* there; *they that made them be like unto them, and so are all that put their trust in them*: because that on which the heart is set, frames the heart like it self; that look as where your treasure is, there your hearts will be: so like your treasure your hearts will be: as I would a little instance in those men that have their treasure in this life; let us see how it fashions their hearts. Its said of *Jeconiah*, from whom the

the Lord in disgrace took one syllable of his name away, *Jer.* 22. 17. *Thy eyes and thy heart are for thy covetousness*: and thats the condition of many men, they have nothing in their hearts, but how they may either get or save, and covetousness lies much in them both: nay unjust keeping is many times an act of greater covetousness then unjust gain: now what does God speak of that man? look afterwards to the 29. *ver. Oh earth, earth, earth, hear the word of the Lord, write this man childless*: there are many interpretations given of it, among the rest, this is one: the man was wholly earth, he was fashioned to it, and therefore the Lord calls him by the same name. *Its that which I intreat you to ob-*

serve: the loss of the soul, and the gain of the world commonly go together: therefore Christ puts them together Matt. 16. 26. What shall it profit a man to gain the world, and lose his soul? *Why is there a necessary connexion between these two? not necessary indeed, but a very dangerous connexion: it is a hard matter to gain the world, and not to lose the soul*: but the soul is not only lost hereafter, but even here in this life; because it's framed and fashioned to the object upon which the heart is set; as I shall give a few instances, that you may the better understand me.

Take but those two glorious excellencies of the soul, the light of it, and the purity and holiness of it; now let the

the heart be set on any worldly thing, and the soul is lost in both these respects.

First, in regard of the light of it, that the heart can see nothing that is sinful-evil: can see nothing that is spiritual-good; for the soul in the light of it is lost, being set on worldly things, they close the eye of the soul: and therefore *David* speaks so, *Psal.* 119. 37. *Turn away mine eyes from beholding vanity*: he speaks of the vanity of the creature: and so long as mine eyes are set upon these, so long I shall never see the Spiritual excellencies of God; I shall see the excellency of spiritual things when my eyes are turned away from these worldly things, it spoils the soul and

robs it of all its light: but in regard of the purity and holiness of it, see how these things defile the heart: why is *covetousness said to be the root of all evil*, 1 Tim. 6.9. It is said to be so upon a double ground, *ab origine*, all evil comes from thence as the root: all evil is nourisht by it as the root; there is no sin that wil not flow from this principle; there is no sin that this principle will not nourish: as give me leave to instance in 2. or 3. things, that if the Lord please, it may be an engagement to you to take heed, where you set your hearts

First, There is no sin that this will not frame the heart to: It will make a man lye with Gehazi, *commit Sacriledge with* Ananias *and* Saphira; *rob God with them*, Malachi 3.8. *Curse the people*

people of God with Balaam; *make merchandize of mens ſouls with* Rome: *make a man prove an Apoſtate from Religion with* Demas: *tis a dangerous thing then to ſet your hearts upon your covetouſneſs: for objects have upon the ſoul a transforming power.*

Secondly, it will make a man ſhameleſs in ſin; I wiſh divers of our covetous men had not attained to this pitch of ſinning, to be impudent in ſinning, that dare out-face the word of God, and the Miniſtry of the word, and regard it not: as *Judas*, *Matt.* 26. 15. *came to the High Prieſt, and ſaid, What will you give me, and I will betray him?* He demands a reward for his treaſon, and doth it by compact; and ſo thoſe, *Micah* 7. 3. *The Judge asketh for a reward*: why to

take a bribe; in a great man is an abominable thing; but to ask for it much more; and yet so will the creature do when the heart is set upon it.

Nay further, it will make a man reject the offers of grace out of knowledge, and the good things of the Gospel out of contempt: take heed of it. In *Luke* 16.14. the Lord *Jesus* had preached there a very soul-searching Sermon against covetousness, *and the Pharisees* that were covetous men *derided him*: take the distinctions to your selves, you who set your hearts upon Creature-comforts: and then,

Lastly, it will make a man take pleasure in the sins of men, and desire them: It will make a man to desire the damnation of men, *Hos.* 4.8. consi-

der

der it: *tis said of the Priests there, they eat up the sins of the people, and set their hearts upon their iniquities, or lifted up their hearts to their iniquities*: eat up the sins of the people, that is, the Sacrifices that the people brought: and because they gained by it, they desired that the people might commit a multitude of sins, that by this means they might have a multitude of Sacrifices: you do not know to what hideous shapes such hearts will be framed: nay, they will desire the damnation of men to be a gainer by it: the false Prophets are said *to sow pillows under mens arm-holes, that they might not turn from their iniquities*: and this the Lord cals *hunting of souls to destruction*; what is the reason of it?

why they hunt souls to get dishoneſt gain: and was it any great matter that they got by it? no, but *for a handfull of barley, and a piece of bread*: what is the cauſe of all this? their hearts are faſhioned according to things below; nay look to the 19. of the *Acts*, there was a poor creature poſſeſt with the Devil: it may be ſuch kind of the ſpirit of Divination as now ſome among us pretend unto: this evil ſpirit is caſt out: her maſters ſeeing their hope of gain gone, they raiſe up preſently a perſecution; Yea, let the maid be poſſeſt by the devil, and go to the devil, ſo long as we gain by it; it is well enough. I pray conſider of theſe few particulars, that you may ſee what transforming

power

power the objects of the heart have when once tis ſet upon any thing below God: I might inſtance on the contrary, he that hath his treaſure in God, what a transforming power ſpiritual objects have: and this is the third Doctrine, It is of great moment where a man ſets his heart: therefore take heed; *where your treaſure is, there your hearts will be*: All theſe are but previous Doctrines to the laſt, which is this:

The Treaſure carries the heart with it: the Treaſure whereſoever it is, is attractive of the heart.

This I ſhall firſt open and prove in the general; and ſpeak ſome generals, yet I hope they will be to every

understanding Hearer of greater use.

The heart of man hath its several motions and outgoings, its processes and recesses, and all this according as the treasure is: you shall finde, *Eccles.6.9. The sight of the eye is better then the wandrings of the desire*: thus you translate it, it is rendred in your Margents, *the walk of the soul*: why then certainly the soul of man hath its walk, the heart hath its out-goings; and indeed it is true of the soul of man, that which is said of the Angels in all their services, *They go forth and return like lightning*, *Ezek.1.14* The same thing is true of the soul of man, it goes forth and returns with incredible swiftness, it goeth forth upon the

object

object upon which it is set: and therefore, *Eccles.* 11.6. you read of the way of the heart, *Rejoyce, O young man, in thy youth, and walk in the wayes of thy heart*; so you read the word: the word is rendred by *Montanus* fitly, *In diebus electionum tuarum*: in the days of thy elections; for most men make choice of their chief good in their youth, that is, the day and time of a mans election. Now walk in the ways of thy heart, the heart hath its out-going, according to the object upon which it is set, and so much the Scripture clears, *Ezek.* 33.31. *Their heart goeth after their covetousness*: tis a walking heart, their heart walketh after their covetousness: after their covetousness you will say! covetousness is a

sin

sin in the heart, how doth the heart go after it: either it is spoken of covetousness here as the predominant lust, and so it carries the whole soul with it: or else it is put for the object of covetousness on which it is set, and so the heart goeth out after it; the heart of man goeth out to some treasure, some chief good, as the object upon which it is set: and hence in the Scripture, the soul of man is said to *be full of lust*, made up indeed of nothing else; it is taken in a double sense, both good and evil, *Luke* 22. 15. *With desire have I desired to eat this passeover with you.* Its the motion of the new man, spoken there of Christ, the motions of the new man: all these are called lustings, going out

out of the ſoul after an object; and ſo in an evil ſenſe too, *Eph.* 4. 22. they are all called *deceitfull luſts*: which I conceive is the meaning of *Cant.* 1. 4. *Draw us and we will run after thee*: draw us; how is that? by diſcovering the glory, ſweetneſs and ſpiritual excellencies that there are in ſpiritual things; and inclining the heart to follow them; for this is but the object; the attractive of the heart, ſuitable to that of *Auſtin*, *Trahitur animus amore: trahit ſua quemque voluptas*: thus then the ſoul doth go out to the object, and the heart is carried after it, and drawn by it: and tis thus ſuitable to a mans treaſure; and here there are four demonſtrative Arguments that I ſhall give you of it, and

then

then shall lay before you the reasons, how it comes to pass that the treasure should always thus carry the heart with it.

First, every man in an unregenerate estate hath some predominant lust, and this lust is said to be predominant, because in the enjoyment, enjoyed by that lust, therein lies a mans treasure: by that a mans treasure or chief good comes in: now hence it comes to pass, every man hath some predominant lust in the days of his unregeneracy, called *the stumbling block of a mans own iniquity*, Ezek. 7.19. the Fathers use to stile it *Peccatum in deliciis*, the sin of delight, or a mans darling sin: *Job* calls it *a mans sweet morsel*, *Job* 20.11. Now what is the reason

son that any lust is predominants: for there be some servile lusts: its true every sin rules over the man, yet in respect of sin there be some servile lusts; the more immediately any lust converses with a mans treasure, the more immediate his treasure comes in by it; according thereto is the predominancy of the sin, though in an unregenerate man every sin is raigning, *the whole body of death*: yet there is one sin that is as it were the Vice-roy, in whom the body of sin doth rest, and that is grounded purely upon this consideration: the sin that brings in a mans treasure, that wherin the soul places its chief good, and wherein it takes full delight and contentment, to which he makes all other

sins

sins subservient; This is the first demonstration, because the sinne that converses immediately with a mans treasure, and brings it in, that is the predommant lust.

The second demonstrative Argument is,

Because that sin, less then any other can the soul resist: pray mark it; whats the reason? the reason is this; still the heart will go out to the treasure; and this sin more immediately brings in the treasure, and therefore of all sinnes the heart is most foiled by this: tis true indeed every sinne draws away the soul, *Iames* 1. 14. *It is said a man is tempted by his own lust and enticed. But remember it is that which I have often spoken*

spoken, and I desire the Lord to speak it to my heart and yours: there is no man doth perish that ever did make a profession of Religion, but it is when he meets with this stumbling block of his own iniquity, that I dare presume to say: Never any made a profession of Religion, and fell away and perisht, but he did stumble at his darling sin, there he brake his neck, because where his treasure was, his heart goes after it: Thats the meaning of that place of our Saviour, *Luke* 8.13. Its spoken of the stony ground, *It received the seed and sprung up, and bore fruit*: how came it to pass that these men fell away? what undid them? there was *an opportunity of temptation*, ἐν καιρῷ πειρασμοῦ: *In the opportunity of temptation they fell away*: every temptation doth

doth not come in the opportunity: when is it then? truly, the opportunity of temptation is then, when a man is tried in his master lust; in this is the predominant evil, that he can not withhold his heart from his treasure; the heart is gone out to it; and thats the reason whenever he is tempted in that sin, he can make least resistance, and he is certainly at last foiled, and overcome for ever. Thats the second demonstrative Argument of the truth of this point.

Thirdly, it will appear that the heart goeth out to the treasure, because in the pursuit of it the heart is impatient of opposition and procrastination; it can bear no denial, it can bear no delay. First it is impatient of opposition, *Prov.* 17. 22.

17.22. *It is better to meet with a Bear rob'd of her whelps, then a fool in folly:* What doth *Solomon* mean? who is the fool according to the tenor of that book? every unregenerate man: but is the fool ever out of his folly then? you can never meet him out of his folly: I conceive the meaning of it is; in his folly when the luſt is up, when the luſt hath gotten the hilt, the advantage: when it is active, ruling, and ſwaying in the man; and this is according to the manner of the Scripture ſpeech, *Matth.* 12. 43. *When the unclean ſpirit* is in a man: the meaning of that place, as *Cameron* well obſerves, 1 *Joh.* 5. 19. *The world lies in the wicked one*, that is, in his power: to be under his power, is to be in him; to meet

meet a fool in his folly, is, under the power of his folly, when folly hath dominion over the man. But what is it to meet a Bear rob'd of her whelps? wherein lies the danger? a Bear is a savage creature and a creature of prey; and a she-Bear is the most ravenous, but especially a she-Bear rob'd of her whelps: so it is here, because it stands between the heart and the treasure; the heart goeth out to the treasure, and can indure no opposition, and bear no denial. And as it can bear no opposition, so it can indure no delay and procrastination: and therefore you shall finde *Balaams* covetousness was his predominant lust; he went after the wages of unrighteousness: now *Balaams* lust is too swift

swift for *Balaams* Ass: the Ass cannot make so much hast as his lust, he can indure no delay; nay do but observe, tis an excellent expression, spoken of the Babylonians, when the King and his Army came to invade their neighbor Nation, *Hab.* 1.18. *They shall come as an Eagle doth hasten to eat the prey:* you know of all birds the Eagle flies swiftest, and never so swift as when she goes to catch the prey: so the heart goeth after the treasure as the Eagle goeth after the prey, it can endure no delay; Thats the third demonstration.

Fourthly, and lastly it appears by this which is the cleerest demonstration of it; Let a man change his treasure, and presently his heart is changed

changed and retires from that which before it went out unto with the greatest earnestness in the world: there is the happiness of Gods people, they have changed their treasure, their chief good, and therein lies the great change of conversion. This is the first and great change, when a man changes his chief good; but when that is done once, the soul that went out after it before, now turns from that which was his chief good, and persecutes that with the greatest earnestness that before he did cleave unto: there be two things in conversion.

Aversion and Conversion. The man turns from all treasures below; take a proof for that, *Psal.*63.8. *My heart follows*

lows hard after God, said *David*; the word is, *my soul cleaves after him*, that though I have many things that would turn me off from God: yet notwithstanding my soul cleaves to him: in a constant pursuit of him my soul cleaves after him. There are two expressions somewhat alike, one is *to fulfil after God*, and the other is *to cleave after God*, *Numb.* 14.24. *Caleb* had another spirit, *he followed God fully*, he *fulfilled after God*, so tis in the Hebrew: this points out the sincerity of a mans heart: and to cleave after God, tis spoken of the constancy of a mans pursuit, the heart goes out, the bent of the soul always tends that way; yea, he that before followed after vanity, now cleaves after God; what

what is the reason? the chief good is changed.

And as there is conversion, so there is aversion. Take a man that now looks on sin as a cheat, and all the comforts of the creatures to be but counterfeit, and that he hath taken copper for gold all that while: what then? his heart turns from them with the greatest aversion that is possible: you know those places, I need not repeat them, *What have I to do any more with Idols*, *Hos.* 14.8. *Say to the Idols, get you hence*: therefore the heart is with the treasure: where the treasure is, there is the heart; but now change the treasure, and the pursuit of the heart is changed. Thus much for the demonstrations of it: I hope all these things may be usefull to every

every understanding hearer.

But why is it that the heart always goeth out to the treasure? that where the treasure is, there the heart is: why, what is the cause?

There are six great grounds of it.

First, because the treasure, which I expound the chief good, is *anima pabulum*, the food upon which the soul feeds; and if it be so, no wonder the soul goeth out after it; the heart cannot live without it; take an unregenerate man, and it is his treasure his heart feeds upon; he *eats the bread of wickedness, and drinks the wine of violence*: take a godly man, and he doth not *labour for the meat that perisheth, but for that which endures to eternal life*, *Joh.* 6. 27. This is the

food his soul feeds upon; and for this cause in the Scripture you have so often expressions of hungring and thirsting; and you know what violent impressions those make upon the spirits of men: what is all this but to let you see that the chief good is the food of the soul, and therefore the heart makes after it, for it cannot live without it.

Secondly, the chief good is not only the food, but *animæ sustentaculum*, the support of the soul, the soul of man without it is not able to uphold it self, *Psal.* 112.8. *David* saith, my heart is underpropt: so *Montanus* renders the word, *suffultum est cor meum*: then truly the heart of man must be propt, it is not able to stand of it self, it must

must have a support: and whence is that support? pray look, *Job* 8.15. there is *a man that leans upon his house*: what is that? his hope, the object of his hope; he cannot stand without it support; that which is his comfort in reference to eternity, upon this his soul leans; and so the godly, *Psal.*73.26. *My flesh and my heart fails me, but God is the strength of my heart:* he goes to his chief good, because he cannot stand alone: he must have somewhat to rest upon; and thats the reason that *a rich mans wealth is* said to be *his strong tower:* it is that which defends him: the heart must needs go to the treasure: tis the hearts food, and tis the hearts support: it cannot be supported one moment without it.

Thirdly, it is the souls delight, the delight of the heart: *oblectamentum animæ*: the heart of man cannot live without it long; and all the delight the soul hath, comes in from its chief good; the chief good is the object of the highest love, and of the greatest trust, and tis the object of the fullest delight; and therefore the soul of man must go out to its treasure, because all its joy comes in by it: and without delight the soul cannot live. Why is Hell said to be death? because there is no joy, no delight; why is Heaven said to be life? *because in thy presence is fulness of joy, and at thy right hand are pleasures for evermore*; without delight the soul cannot live.

Saith

Saith *Auſtin*, Take away all delight, and the ſoul dies: let there be but pure darkneſs once, and the ſoul cannot live.

Fourthly, It is a mans chief good, that is *animæ ornamentum*, the beauty of the ſoul, that wherein the beauty of the ſoul doth lie; and indeed take the ſoul off from this, and it is naked: the heart of man is naked, taken off from his chief good: will you but obſerve, and ſee both put together? *Jer.* 2. 33. *Can a maid forget her ornaments, and a bride her attire?* Take a poor creature, all the beauty ſhe hath lies in cloaths; as I ſometime told you, that is like the Cinnamon Tree, that hath nothing good but the Bark; indeed tis true, you dare not go without your

ornaments; to be sure whatever you forget, you will not forget to make your selvs fine, to deck your selves: I am afraid divers of you forget most other things except that: but can she? why, can she not? there is not a natural impossibility indeed, but a moral: that is it wherein she glories, and she cannot forget it; but saith God, *I am your ornament, your glory*: you ought to make me your chief good, *and you forget me days without number*: the soul goeth out to its treasure, and cannot forget it: for this is that wherein all its ornament and beauty lies; and the truth is, all the adorning of the soul comes from a mans treasure, and chief good.

Fifthly, the heart must go

out to to the treaſure: for tis *animæ ſpiraculum*: this is that in which the ſoul breaths; pray conſider it; *we rejoyce in the hope of the glory of God*, ſaith the Apoſtle, *Rom.* 5. 2. Deſpair is that which ſtrangles the ſoul; the ſoul lives in hope: what is that hope carried after? why, after its chief good; therefore: the ſoul breaths no other breath: *My ſoul pants after God*, gaſps after God, breaths after God, ſaith *David*, *Pſal.* 42. 1. In this the ſoul lives, this is the breathing place of the ſoul.

Laſtly, here only is *animæ requies*, the reſt of the ſoul: *Return unto thy reſt, oh my ſoul*, *Pſal.* 116. 7. Now it is only the chief good that the ſoul reſts in, this is only the object of fruition; the ſoul is reſtleſs

until it come to this, but it is ever moving towards it: these be the reasons why the heart of man must of necessity be where the treasure is.

But now the next thing is, how is the heart of man carried after its treasure? doth it always go after it, that the heart is where the chief good is continually: how is it carried after it?

Here give me leave to lay down six Conclusions, which are of marvellous great use, and great truths every one of them. I shall but name them, though they need a great deal of explication.

First, the heart goeth after the treasure continually; the soul of man is always active, never idle: and whats the reason of all its motions: truly

tis

tis well obſerved by the Schools, that *Summum bonnum eſt omnium operationum origo:* The chief good is the reaſon of all the motions of the ſoul, the ſoul moves continually after it: now from thence all motions do ariſe, *Eccleſ.* 2.23. he ſpeaks there of a covetous rich man, whoſe chief good is his wealth, there is his treaſure: *his heart takes no reſt at night,* ſaith he: his body, that is neceſſitated to take reſt, but his heart is reſtleſs, becauſe ſtill it is carried after its treaſure: and therefore day and night is never at reſt, always moving: what is the reaſon? becauſe ſtill it is carried after the treaſure continually.

Secondly, The heart goes after the treaſure infinitely

unsatiably, that where a mans treasure and chief good is, there the heart is never satisfied, but it is going out after it without measure; those that place it here below, you know the expression, *Habbak.* 1. 15. *they inlarge their desires as hell*, and can never be satisfied: true the chief good indeed gives measure to all subordinate things; but it is without measure it self; so that he that hath a treasure, his heart is infinitely carried after it: whether it be below or above, he is never satisfied; oh the infinite dis-satisfaction in the soul, that hath once set the Lord, and chosen him for his chief good! he is always growing, gasping, crying, mourning, walking after God.

Thirdly, a mans treasure

or

or chief good, the heart takes faſt hold of, and poſſeſſes it for his own: pray obſerve it: there be other things indeed that the heart looks upon as other mens goods; but his chief good he poſſeſſes as his own; tis his own, tis his treaſure: ſo obſerve, *Job* 8. 15. the place I cited before; he ſhall not only *lean upon his houſe, but hold faſt his houſe*: the Text ſaith, take now a poor covetous wretch, whoſe money is his treaſure; an ambitious man, his honor is his treaſure; take a poor proud woman, and vanity in apparel is her treaſure: Let the judgements of God be denounced, and the Miniſters of God ſtrive to take off the men, they hold it faſt and will not let it go, they will contend for it, and

and look upon them as the worſt enemies in the world that labour to pull it from them: pray obſerve it, for in this way the heart goes out to the treaſure, he holds it faſt; and this is the true cauſe why converſion is a work of Almighty power: becauſe as *Proſper* well obſerves, *Summum bonum nemo perdit niſi volens*: no man loſes his chief good, but by his will: therefore he that ſhall change a mans chief good, muſt change his will, which all the Angels in Heaven cannot do; till God change his will; he never lets go his chief good, and this is the marriage of the ſoul; that which is a mans treaſure, it is his marriage, tis an Almighty power muſt break that band: men are ſaid to be *married to*

ſin

ſin upon that account, *Rom.* 7. 5. purely becauſe it is a mans treaſure; thus the heart goeth out to it, the heart holds it faſt: take another man that makes God his Treaſure and ſpiritual things, God in Chriſt; and what then? why come temptation, the man holds his treaſure; come deſertion, the man holds his treaſure: look to *Heman*, Pſal. 88. *I am free among the dead, like thoſe that lie in the grave, whom thou remembreſt no more*: yet ſaith he, *My God, I cry day and night*: 'tis God is his treaſure; if he loſe that, he is undone; take God from me, and I am undone, or elſe you can never undo me; the ſoul holds it faſt; *he ſtays upon his God and leans upon his beloved*; this is another way how the heart goeth

goeth out to the treasure, it holds it fast.

Fourthly, if at any time the heart be shaken, to its treasure and chief good it returns again; shake it while you will, thither it will return again: take an unregenerate man, and his beloved sin shakes him; many times *his knees shake and his bowels tremble within him*: yet after this the man returns to his vomit again, still he returns to his treasure; as the unclean spirit that goes out of the man, returns: so a man returns to his treasure again: and so a godly man let him be by temptations shaken off from God, yet notwithstanding for all that the soul returns to God again: that as when you throw a bowl, it may seem to run strait for a time; but after

the

the force that was put upon it is ſpent, the biaſs takes it and carries it another way: ſo it is here; whiles the violence of temptation laſts, the ſoul ſeems to be carried away from God: but the biaſs of the ſoul takes it and carries it to the chief good again: ſo that a godly man, though his ſoul be ſhaken from God never ſo much, hath a principle within him that reduces him again: *I will return to my former Husband, Hoſ.* 2. 17. Somewhat will bring about the ſoul again, as by that ordinary ſimilitude, As the needle toucht with the loadſtane will come about again to its own poſture: ſo is with the ſoul that hath the true touch from heaven.

Fifthly, the change of a mans chief good is a godly mans

mans first change, tis his great change, it is his chief change; the great change to destruction, what is that? *they have forsaken me* as the chief good; *Jer.2.13. and digged to themselves broken Cisterns*: Now to return to God again, is the first and chief change; and thats another reason, why conversion is a work of Almighty power: Who is able to exalt God in the soul as the chief good? none but himself; the Scripture speaks frequently of *exalting God, and of the Lords exalting himself*; *exalt thy self in thy own strength*; *and exalt God in his name jah, and rejoyce before him*: then you exalt the most High when you lift up God in your souls as the chief good; then the Lord exalts himself when he sets up himself

ſelf in the ſoul as a treaſure; and then with the change of a mans chief good there is a change of all the motions in the ſoul; and do not talk of a change of thy motions, and of thy actions: it will never do thee good, unleſs it be founded in this, the change of thy chief good, and thy utmoſt end.

Laſtly, to cloſe theſe general conſiderations, in the chief good the liberty or bondage of the heart lies; the heart goes after it, and therein lies either liberty or bondage: the liberty of the heart is in the chief good: *If the Son ſhall make you free, then are you free indeed*, Joh. 8.21. Now wherein lies the liberty that the ſoul hath with the Son? *In adhæſione animæ ad Deum*: that

that it is fastned on God, as the chief good, cleaving to God as the chief good, and looking on all other things no otherways then as they are in subordination to him: there is the liberty: the soul cleaves to God, and to God alone, and looks upon all other things barely as in subordination to God; and this is the liberty that Christ purchast, when he is said to *bring you to God*: that is, to bring you to God as the chief good: and the more the soul is taken up with this chief good, the freer it is, and therefore consider in heaven there is perfect liberty: what is the reason? because there the soul is wholly taken up with God, and taken off from all things else: and therefore in hell, *servitus consummatur*; there is perfect

perfect bondage: what is the reaſon? becauſe the ſoul there is wholly taken off from God, wholly ſet againſt God: therefore now all men that have their treaſure below, their ſouls are in bondage: and my brethren, the Doctrine of the liberty and bondage of the will, will never be rightly opened, unleſs this bottom-truth in it be rightly limited; for it is from the hearts cleaving to this or that chief good, that the liberty or bondage of a man doth ariſe: and ſo much for the general opening of this great truth. The Treaſure is attractive of the heart.

I come now to ſpeak unto it more particularly; for ſurely theſe are the great things in

in which your souls should be always imployed; the heart you see, and the treasure is inseparable: the heart will be where the treasure is: therefore such as the treasure is, such is the heart: as well as where the treasure is, there is the heart: if the treasure be laid upon earth, then men are said to be *earthly minded, or to mind earthly things*, Phil. 3. 19. that is, though their souls go up and down among many creatures (for the heart of man doth cheapen here and there, before it buys) yet notwithstanding all is included in the things below: *he minds earthly things*, and only earth: his heart never goes beyoud the treasure: so if his treasure be in heaven, then his minde is there, *Col.* 3. 1. tis true he doth use

uſe the things below, as his fleſh and his own exigences doth require, but yet notwithſtanding his heart is not ſhut up in theſe as another mans is: but he goeth out to his treaſure which is above, that as *his converſation is his in heaven*, ſo likewiſe his meditation is there alſo: all thoſe things that are ſeated in his heart, they are all there, as we ſhall hereafter ſhew: hence it comes to paſs, that a godly man is ſaid to be *a ſtranger here*; *I am a ſtranger here, and a ſojourner as all my fathers were*, Pſa. 39. latter end: why what is the reaſon? becauſe he doth not converſe here as if it were his Countrey: no, he doth ſeek a Countrey, becauſe his treaſure is not here; therefore he is a ſtranger here: tis an excellent obſervation

vation, that of *Bernard*, *Anima justi cœlum est, & in cœlo.* A godly mans heart is heaven, because God dwels there, and tis in heaven, because there he dwells with God; and for this cause, grace is called glory in the Scriptures, not only because it is of the same nature with that grace whereof a man shall in glory receive the perfection; nor only because it is a pledge and earnest of it, and will certainly end in glory: but because indeed the soul immediatly enters into glory after a sort: for his treasure being in heaven, his heart is there also: this we are to consider, that a godly man is by this means in heaven whiles he is here. Yea, more in heaven then he is in earth before his translation:

for

for his treaſure is in heaven, and his heart is there.

Let us ſee in particular, what is here intended by the heart: more eſpecially there is by the heart in Scripture then meant all thoſe things that are ſeated in the heart. I gave many inſtances of it before, Let us begin with the firſt of them.

The heart in Scripture is put for the aim, the tendency, the bent of the heart, *animi propoſitus*, the propenſity of the heart: this is called the heart in Scripture, *Deut.* 24.25. The Lord there gives a direction concerning the hireling, that his wages muſt not be detained beyond the day of his labour: *At his day thou ſhalt give him his hire: neither ſhall the ſun go down upon it; for he*

is

is poor, and setteth his heart upon it: whats that? he is a hireling, and therefore neither love to his master, nor love to his work, but the aim and bent of his soul in all the labour he takes is the hire he receives for it; *he sets his heart upon it:* therefore the Scripture speaks of *a double heart*, 1 *Chron.* 12.33. and *Psal.* 12.2. Now what makes the heart a double heart? some do apply it to instability in opinion, that which is called halting between two opinions, when the minde is in a suspence, and hangs like a Meteor: thats the Metaphor that Christ uses, *be ye not of doubtfull minds*, Luke 12.20. so you read it.

Whether it be in reference to opinion, or in reference to love, the minde is in doubt: tis

tis very true, he that is so, sometimes propends this way, and sometimes that way: this man after a sort is a double-minded man. But I conceive the intention of Scripture, by a double heart, mainly refers to the aim and intention of the heart: when men are double in their intentions, the bent of their hearts goeth not all one way; but sometimes for God, and sometimes for the world: sometimes for heaven, and sometimes for earth; when men have not *a single eye*, that is, as I conceive, a single aim; this the Scripture calleth a double heart: when a man hath an aim at God, and the things of God, and looks at nothing else, but purely in subordination, this is a single heart; this man hath a single

aim; but when men go sometimes very hot after the things of God, and by and by are as eager in pursuit after the things of this life, certainly this is a double heart; so *the heart is said to be turned away from God*, 1 Kin. 11.3,4. what is that? the bent and aim of the heart was from God; I will add no more but that *Act.* 8.21. *Peter said to Simon Magus, thy heart is not right*: he had been baptized and desired the gift of the Holy Ghost: but he did not this with a pure intention, not with a right aim; God saw the crooked aims and purposes of his heart in all the service, and so *the word* is said *to discover the intents of the heart*, Heb. 4.12. then in the Scriptures, by heart is meant the aims, the purposes,

purpoſes, the bent, the tendency of the heart: where a mans treaſure is, there is his bent and aim: and this Iſhall now pitch upon; it is a thing that above all others you had need be careful of: for the great thing you are to look to is your heart: *keep thy heart above all things*, and in the heart lieth the great deceit; *the heart is deceitfull above all things, and deſperatly wicked*: therefore eſpecially look to your hearts; but in the heart above all other, the bent of the heart, what is its aim and tendency, and that upon a double ground, which I muſt premiſe, before I come to particulars.

Firſt, this is the great comfort, nay indeed the only comfort that a godly man hath to

fl e unto, in all his fa.lings and all his falls, the bent, the aim of his heart; and this I shall manifest in two part culars.

First, in any particular failing or infirmity, what is it that the soul can retreat to? and truly when a godly man, his conscience bearing him witness, is able to say, Lord, this is my transgression, but thou knowest this was not my intention: the aim and bent of my heart went not this way: this is that we see in *Peter*: It was a desperate fall, the denying of his Master, especially in that word denying him with curses and abjuration, or as it were wishing an eternal curse upon himself, if ever he knew the man: for some conceive that was the meaning of his

his words: but yet *Peter* goes to the Lord Jesus, and saith, the resolution and bent of my heart was this before hand, *If I die with thee I will not deny thee*: this was my transgression, but not my intention: and thats the meaning of *Gal.6.1. If any man be overtaken with a fault*: sin comes upon a godly man as Judgement upon the wicked: how is that? it comes upon them by surprize: it was not their aim and purpose, but sin overtook them, came upon them in the way of surprize: that expression is very observable to that end, 2 *Sam.* 12.4. Tis *Nathans* parable concerning *Davids* adultery; *There was a rich man that had great store of sheep, and a poor man that had but one Ewe Lamb that he bred in his own bosom:*

and a stranger came to the rich man: whom doth he intend? *Nathan* speaks of the lust that rose in the heart of *David*, and he cals it *a stranger or a traveller*; for so the learned render the word, *peregrinus non dominus*; he was a stranger, he was not the master: thats the common interpretation given of the word; its a stranger, a traveller, one that came suddenly, and unexpectedly, that he did not provide for, but the lust rose up in him suddenly, unexpectedly, *Psal.* 17.3. *I have purposed my mouth shall not offend*; I have purposed: we know *David* did offend with his mouth many times; *he complains of the way of lying*, it was not his aim; I do offend with my mouth; but I have purposed my mouth

mouth ſhall not offend. I thought ſo before hand, it was the matter of my meditation and conſultation, leaſt I ſhould be ſurprized; I propoſed this to my ſelf, here was my intention; I miſcarried indeed, but the aim of my heart was otherways: but the word in the Original ſignifies, *Aliter propoſui & machinatus ſum.* I plotted and deſigned. *Pſal.* 37.12. The word is uſed, *The wicked plotteth againſt the juſt*; my great deſign was, that my mouth might not offend: thus a godly man can ſay, and here is his comfort. Tis neceſſary then to inquire, where the bent and aim of your heart is, becauſe in all your failings this muſt ſupport your ſouls, the aim of my heart was otherways: this is my tranſgreſſion,

but this was not my intention.

Secondly, sometimes a godly man cannot comfort himself in this particular; for many times godly men commit plotted wickedness, wickedness and that out of consultation, from design, which is that the Scripture calls (and *David* deprecates) *presumptuous sins: keep back thy servant from presumptuous sins*, Psal. 19. 13. When men sin and contrive it before hand, before hand intend it, do it as it were maliciously: but may a godly man do this? pray look into 1 *Kin.* 15. 10. *Davids heart was upright in all things, save in the matter of Uriah*; save in the matter of *Uriah*? sure *Davids* heart was not upright in his dissembling, and

in

in the way of lying that he practiſed: his heart was not upright when he numbred the people; was *Davids* heart upright in the matter of *Bathſheba*? What in nothing but in the matter of *Uriah*? in the matter of *Bathſheba*, it was a ſudden temptation led him contrary to the bent of his heart: but in the matter of *Uriah* he committed the ſin with intention, out of conſultation: now he could not ſay, this was not my intention; now what may a godly man now retire unto? to the generall bent of his heart, that though in this particular I miſcarried, and my aim was to do evil, yet the *general-aim* and bent of my heart was not ſo: you finde the Lord judges men ſo, and ſo ought *godly*

men

men to judge of themſelves. 1 *Kings* 15.14. the Lord reckons up the ſeveral miſcarriages of *Aſa*; he oppreſt the people and impriſoned the Prophet, two great evils; but the Lord comes in with a *nevertheleſs his heart was upright with God all his days*: though in ſome particulars he miſcarried, and miſcarried by advice and deſign; yet notwithſtanding this was not the general bent and aim of his heart: you ſhall underſtand it by the contrary in ungodly men, *Pſal.* 36.4. *He ſets himſelf in a way that is wicked*, he ſets himſelf; the ſame word is uſed, *Pſal.* 2.2. *The Kings of the earth ſet themſelves, and the rulers take Council againſt the Lord and againſt his anointed*: When doth a man *ſet himſelf* in

in a way of wickedneſs? from meditation and conſultation, the bent of his heart goeth after that which is evil, and he ſets himſelf, that is, he reſolves to go on, and continue in it, he will not be turned out of the way; Now as this ſerves for an ungodly mans conviction, the bent of his heart is on evil; ſo this ſerves for a godly mans conſolation. It is a mighty great thing which way the bent, aim and tendency of the heart of man doth lie; for where the treaſure is, there is the heart, that is, the bent of the heart.

But would you know how a man ſhould finde that out, which way the aim and tendency of his heart goeth. There are ſix Rules that I ſhall offer

offer, by which every one of us may very much judge and guess of the aim of our hearts: and truly this should be our great study, the study of our hearts; as I remember it was that which comforted a godly Minister, when he died: *I bless the Lord, I have studied my own heart more then Books.* It will be the great comfort of every Christian to be able to say, I have studied my own heart more then the world, more then my Trade; here will be the great comfort.

The first Rule is this:

What the soul is carried after under different conditions: this declares what the aim of the soul is, what it tends unto, by that you may judge of the tendency of the heart; as waters, though you may turn them

them out of their proper current, and alter the channel, yet they always run into the ſea; you will ſay then, Certainly the tendency of theſe, as their proper place, is the ſea, that turn them into what channel you will, they always run that way: if you ſee the Sun, whether the day be clear or cloudy, it always makes towards the Weſt, you will conclude that is the end of his courſe, that is, the race and journey that he is to go; the going out of the heart to the ſame courſes under different conditions, wonderfully clears to a man, what the aim and bent of the ſoul is. As for example, ſuppoſe the heart of a natural man, whoſe aim is at his own exaltation; here is his aim, Pride being his predominant

dominant and master lust; bring this man into prosperity, why then it vents it self in self-exaltation, admiration, Seeking of glory from men, setting himself in the face and glory of the times, in despising of others, and preferring himself. Bring this man at any time under trouble of conscience: why then pride vents it self in his humility and self-abasement: bring him into poverty, and then pride shews it self in its base dejection and despair; for as faith is the most humbling grace, so of all others dispair is the highest fruit of pride, venting it self in murmuring and discontent; here is a heart shewing the same aim in different conditions: all this clearly argues where the bent of the

the heart is; and ſo alſo let the aim of a mans heart go out to coveteouſneſs, the love of mony, when he is in a low condition, truly if he obſerve his ſoul, it bends out with earneſt deſires that way, and the admiration of all thoſe that are well ſtored with it; as the former calls the proud happy, ſo this accounts the rich a happy man. But now let him be brought into a wealthy condition, now he hath more opportunities, and by theſe the luſt hath more vent; there is ſtill the ſame bent of ſoul; this ſtill argues what the aim of a mans heart is, when it is the ſame in different conditions, put a man into what condition you will, the heart ſtill goes the ſame way; as covetouſneſs was that which

Judas

Judas heart went out to before he was an Apostle; now he is an Apostle, he is still a thief and carries the bag. *Simon Magus* when a Sorcerer, his heart run out to money, and became a Sorcerer upon that account: when a Christian, his heart goeth to his money still. Thus take a man in what condition you will, and you finde the aim of his heart is the same: on the contrary, take another man that is godly, who hath another treasure, and by this means his soul hath another aim; put him into what condition you will, still the bent of his heart is the same, *Psal.* 44. 19. *Though thou hast smitten us into the place of Dragons, and covered us with the shadow of death, yet we have not gone from*

from thee: the bent of their ſouls was ſtill with God; what affliction ſoever they met with in a way of godlineſs, could not turn their hearts away; ſo if *Job* be in the gate or on the dunghil, the aim of his heart is the ſame, *Fearing God and eſchewing evil*; this I pray obſerve. Its very true in different conditions, men have not the ſame vent for their luſts, but ſtill the bent of the heart is the ſame; conſider what thou waſt when thou wert young, and what now: what in adverſity, and what in proſperity; conſider what thou wert when a private man; and what now thou art a Magiſtrate: only tis true thou haſt more opportunities to give vent to luſt at one time then at another: but ſtill

still the bent of thy heart is the same.

Secondly, In all places and all companies, if opportunity be offered, consider what is it that thy heart most greedily catches at, there is the bent and aim of thy heart. What was the thing they aimed at, that were the Messengers of *Benhadad* to *Ahab*; the aim was to finde some favour for their Master *Benhadad* and themselves; when *Ahab said, he is my brother*, they greedily catch at it, *and said, thy brother Benhadad lives*: so it is with the soul in every condition, as if the aim and bent of the soul be lust-carried out that way. In *Prov.* 7. 22. *He went after her suddenly, or strait way*, as you read it, that is, so soon as the motion was made, the heart

heart catcht after it immediately; and ſo alſo ſuppoſe it be gain, at the leaſt motion of it, the heart goeth out immediately. *Joſh.* 7.21. *I ſaw among the ſpoil a wedge of gold and a goodly Babyloniſh garment; and I coveted and took it*: the heart catcht after it: and ſo alſo let there be at any time a gracious motion from God to a godly man, his heart catches after it, 2 *Cor.*8.11. *There was in you a readineſs to will*; there was a good motion made to relieve the diſtreſſed Churches, and they were men that had it to ſpare; there was a readineſs not only at laſt, and with much ado as men that were brought now to it with a great deal of perſwaſion: no there was a readineſs. Now you ſee by this, what do your ſouls

souls on the first motion most greedily close with, as according to the aim of the heart, so all temptations be suited; this is a means to make them take presently, because they suit to the bent of the soul, whether it be from men, or from the devil; *Sichem* was to perswade the Sichemites, and knowing the bent of their hearts were for the world, what is his argument, *Gen.* 34.23. *Shall not their cattel and their goods be ours:* and so it is likewise from Satan, for the *devil leads you captive at his will:* but how be you taken? the Apostle uses that expression, *to deceive you with a bait:* now what doth Satan bait to take you withal? somewhat that suits the bent of your minds, and to that end the

the devils great policy is to observe what is the bent of your hearts, and he beats at that immediatly: you may know where the bent of your hearts is by that, in all companies and upon all occasions. What do your hearts most greedily catch at?

Thirdly, according to the bent of the heart, so doth the heart gather to it self (for this you shall finde by experience, every one of these things) whether there be occasion or no; if there be occasion, the heart catches after it: if there be no occasion, the heart will gather occasion: you read, *Gen.6.5. Every imagination of the heart*: It is *figmentum cordis, every creature of the heart*; something that the heart frames unto it self, many times

times to the bent of his heart he frames that to himself which there is no occasion given of in the world, but the heart frames it to its own aim and inclination: as that you may observe it, take notice, *Deut.4.29. When thou seest the Sun, Moon and Stars in the host of heaven, take heed that thou beest not driven to worship them:* what was there in seeing the Sun, Moon, and Stars to drive them to worship them? Is there occasion given to worship them? its only as *Job* expresses it, *Job* 37. 27. *If my heart hath been secretly enticed:* here is no occasion in the creatures in the world, but the heart frames such a temptation, according to its tendency; the heart is bent to idolatry, and so apt to choose any thing

for

for God; which I think is the meaning of that place, 1 *Joh.* 2.16. *Whatſoever is in the world is the luſt of the fleſh, the luſts of the eye, and the pride of life.* I conceive luſt is put for the object of luſt, as faith and hope are put for the object of faith and hope: whatever is in this world is the luſts of the fleſh: that is, there is nothing that the heart makes not the object of ſome luſt or other: and though in the creature there be no occaſion, yet the heart takes occaſion to vent ſome luſt or other; but it is ſtrange to obſerve, 2 *Pet.* 2.14. *They have eyes full of adultery*, that is, though there be no occaſion in the world; yet notwithſtanding, even the luſts break out at the eyes; the heart vents it ſelf there; they have eyes full

full of adultery, and they cannot cease from sin: note but that place, *Psal.* 41. 6. *David* speaks it of ungodly men, *If he come to see me, his heart gathers wickedness to it self*: how so? though I give him no occasion in the world, saith he, yet it is to the bent of his heart: There is not a word I speak, not any action I do, not any gesture of the mind, but the heart puts some constructions according to its bent: if there be no occasion given, truly the heart makes occasions: pray observe it, by this you wonderfully see where the bent of the heart lieth. On the contrary, take a godly man, look where the aim of his heart lieth, though there be no occasion given, yet you will quickly see his heart

heart make occaſion; there is an advantage the heart makes, as *David* tels you, *Pſal. 39. I held my mouth as with a bridle from the ungodly*; doubtleſs they adminiſtred *David* little occaſion of good thoughts; *but at laſt the fire kindled*; even in wicked company, according to the bent of his heart: It framed ſuch meditations and goings out as theſe, that as the one gathers wickedneſs, ſo the other gathers holineſs to it ſelf, though there be no occaſion given; for the heart of man hath a ſelf-ſufficiency to wickedneſs, though there be no occaſion given, yet there is a ſelf-ſufficiency in the heart of man: and therefore *luſt is ſaid to be the father and mother too*, able to beget and to bring forth of it ſelf,

James 1. 13. *When lust hath conceived it bringeth forth sin*: and tis truly said to be *like the fire of hell*, which burns without fuel: look which way the bent of the heart goeth, that way the heart will walk, whether there be occasion or no; take that one instance, 1 *Kin.* 13.23. the Lord sent a Prophet from *Iudah* to cry against the altar at *Bethel*; this young Prophet disobeys the voice of the Lord, through the deceit of the old Prophet, and was destroyed by a Lion in the way: now will you see *Ieroboam?* what doth his heart gather from this? is there any occasion that the man should say? therefore let me go out to sin against God: no, rather if God be so severe to a Prophet, and against his own, what will

will he be to other men? It is said expresly, *After this Ieroboam returned not from the evil of his ways*: after this, that is, *Ieroboams* heart made advantage by this Judgement upon the Prophet: surely Judgement is come upon him: and for this reason, certainly I will never return, never change my opinion. Pray observe, still you see how the heart, according to the bent, frame, and tendency of it (for I want words to express it to you) it gathers somewhat to it self, whether there be occasion given or no: by this you may much judge where the bent and frame of your hearts are:

Fourthly, would a man know what the bent and aim of his heart is? it is that which

causes a man to break through all oppositions to obtain; you will say that the bent of his heart is set upon; as I shall give clear instances: let the thing be never so costly, if the bent of the heart be upon it, it will spare no cost to obtain it; it will not stick at cost; you may take two instances, *Gen.* 34.12. *Sichem his heart clave to Dinah Iacobs daughter*, the bent of his heart went that way; now what doth this bring forth in him? *Aske me never so much Dowrie I will give it*: cost me never so much I will give it: and so likewise they in the propheſie of *Isaiah*, their hearts were set on their idolatry; they spare no cost, *they lavish gold out of their bags*; if the heart be set upon it, it will carry a man through that dif-

difficulty: carry theſe things home to your ſouls you that ſtick at all coſts in matters of Religion. And ſo likewiſe if a mans heart be ſet on revenge, he will ſpare no coſt: you have a ſtrange inſtance for it, *Eſther* 3. 9. I do give theſe things a little to lead you into your own thoughts: *Mordecai* did not bow the knee to *Haman*; and he did it not on this account, becauſe *Haman* expected, as moſt of the Perſian Emperors did, to be worſhipped with Religious worſhip; upon this *Hamans* heart is ſet upon revenge: now did he ſtick at any coſt in it? no let him and the whole Nation of the Jews be deſtroyed, and that the King may receive no damage: I will give ten thouſand talents of ſilver into the

Kings treasury; revenge is costly: and yet notwithstanding, if the bent of the heart be set upon it, it will stick at no cost; and that you may understand it, a talent of silver is 375.l. of our money: now judge by that what a sum ten thousand talents is: and yet if the bent of the heart be that way, it will carry the man through that opposition; and so let a man aim at ambition, let a mans honor be his chief good, he will stick at no opposition to obtain it: be it the murther of his father, *Absolom* will not stick at it, if it hinder his rising; if halting, and dissembling in the matters of Religion, *Iehu* will not stick at it, if he may be setled in his dominion: if it be *the making merchandize of the souls*

of

of men: for that is *Romes* merchandize, *Rev.* 18. 13. to eſtabliſh Antichriſt in the Chair, truly that ſhall never hinder; if it be *to change times and laws*, thats the expreſſion uſed of the little horn, *Dan.* 7. 25. times and laws, what is that? one expounds it the fundamental Laws of the Nation, to pluck up foundations: truly there is no ſticking at it; for if the bent of the heart be ſet upon it, it will carry a man through all oppoſition. The ſame thing is true alſo in reference to ſpirituals: if a mans heart be ſet on God, and the bent of the ſoul go out that way. *Pſal.* 84. 6. *Go through the valley of Baca:* but what for? *That they may appear before their God in Zion.* No difficulty ſhall put a man off, becauſe the bent

of the heart is set that way, as *Jerome* exhorts *Heliodorus*: *per calcatum perge patrem*, &c. the soul will finde it so, tramples upon the greatest difficulties, and the neareſt relations, despises all in comparison of Christ: if the loss of right hand, and right eye, the soul will not stick at it: why? because the bent of the heart is set that way: do but observe by this consideration also, where the aim, bent and propensity of your souls are; for where your treasure is, there is the bent of your souls.

Fifthly, where the bent and aim of the heart is, there it is continually restless until it obtain that which it tendeth unto: the aim of the heart, it is *pondus animæ*, the weight of the

the ſoul. *It is always tending that way; if the bent of the ſoul be ſet on God, then* my ſoul is athirſt for God, even for the living God; *and nothing but God will allay that thirſt: if the heart be ſet on things below, why,* after theſe things do the Gentiles ſeek, *Matth.6.32.* to ſeek, argues a ſenſe of want and a reſtleſneſs under it; and it argues that a man will never give over until he finde it; this is to ſeek; if the aim and bent of the heart be that way, the heart is reſtleſs, and never gives over; if the bent of the heart go after riches, do but obſerve how reſtleſs the mans ſoul is: how all means in the world is uſed to ſatisfie the heart, in that which it goeth after: *they riſe up early, and go to bed late, and eat the bread of*

carefulness, Psal. 127.2. If there be a desire of Rule and Dominion, why the soul is restless; *Nebuchadnezzar gathers the riches of the Nations like Eggs*, robs their Treasuries; and yet notwithstanding for all that he was a mighty hunter upon Earth; and this hath ever been the manner of all the *Nimrods* of the World; their souls are restless; and why? because that way the bent of the heart goeth; till that be obtained, they are never satisfied, they be always restless.

Lastly, that which is the aim of a mans heart, that he makes use of all things else to obtain: makes all things else in the world serviceable and subordinate thereunto: if the bent of the heart be set on God

God, he cares for riches no further then that *he may honor God with his ſubſtance*, Prov. 3.9. He looks on Ordinances, but Ordinances no further then in them he may enjoy communion with God; nay the Lord Jeſus Chriſt himſelf as Mediator; no otherways deſires him then as he may come to God by him; *for we come unto God by Chriſt*: therefore he makes uſe of every thing to bring him to that where the bent of his ſoul is; ſo is a mans heart ſet on carnal intereſts? then he makes uſe of all things to advance himſelf: will the name of Religion do it, the gift of the Holy Ghoſt? *Simon Magus* will buy them for money, but it is to advance a carnal intereſt: will the countenance of godly

men

men do it, then they shall be courted from all parts: *Iehu* when he meets *Ionadab* the son of *Rechab*, a man so famous and honorable among the Jews for holiness and strictness in Religion: *Iehu* falls on him especially, *Is thy heart right with my heart?* there is a double interpretation that Expositors give of the words. *Cajetan* and others. *Ita me sincere amas?* or, *Ita ne mea facta probas?* dost thou love me truly, as I love thee? for no man professed sincerity more then he whose whole trade was a way of hypocrisie. But *Peter Martir* and some others: he had destroyed the house of *Ahab*, and was going now to destroy the house of *Baal*: if thy heart fall in with my interest, approve what I have done

done, come up into my chariot; he doth not court every one thus: but *Ionadab* is a man famous for Religion, and if this wil advance *Iehu's* intereſt for Religions ſake, and under a pretence of Religion, he ſhall be thus kindly uſed and honored before the people: what ever we can make uſe of to ſerve the ends, that the bent of the heart goeth after: if Reformation will tend to that work, we will reform: the worſhip of *Baal* was not for his intereſt: and therefore the worſhip of *Baal* and its worſhippers muſt be deſtroyed; but the worſhip of the Calves hath been anciently among the people, and it is hazardous to take them away: and therefore let the Calves ſtand, and *Baal* fall: and thus many a man

man may be an executioner of an Idolater, when he is successor in the Idolatry: an executioner of an oppressor, and yet succeed him in the oppression: thus you may see and judge where the bent of the heart is; he makes use of all things to bring about, to accomplish that which his heart is set upon: weigh but these Rules, that every one may know which way his soul goeth out, and how the bent and tendency of the heart lieth; where the treasure is, there is the aim and bent of the heart: this is the first particular.

The second particular for the opening of the Doctrine. The heart in Scripture, is put for the wisdom, the studies, the plots, the contrivances of the

the heart; and if it be ſo, then where the treaſure is, there is the wiſdom, and there are the deſigns of the heart: Let us take ſome inſtances of this, *Prov.*8.5. *Ye fools, underſtand wiſdom, underſtand the heart*: ſo it is according to the Hebrew, *Prov.*15.32. *He that heareth reproof getteth underſtanding; he gets a heart*: and ſo alſo, *Prov.*10.20. *Fools die for want of wiſdom*; it is for want of a heart; and *Hoſ.*7.11. *Ephraim is a ſilly Dove without a heart*, that is, without wiſdom: ſo then the wiſdom of the heart, the plots, counſels and deſigns of the heart, theſe are called the heart in Scripture, as the Apoſtle, 1 *Cor.*4.5. ſaith, *At the laſt day he will make manifeſt the Counſels of the heart*: there be the deep

plots

plots and deſigns; there is the wiſdom of the man; then this is put for the heart: and where a mans treaſure is, there are his deſigns, there is his wiſdom; and for this cauſe, *there is wiſdom that is earthly, and there is wiſdom that is from above, Jam.* 3. 15, 17. If a mans treaſure be on the earth, all the wiſdom he hath goes no higher, all his plots and deſigns never riſe above the earth; if his treaſure be in heaven, his wiſdom is heavenward. Do but obſerve that which is a very choice Scripture, *Luke* 16. 8. *The children of this world are wiſer in their generation, then the children of light*: the children of this world; he doth intimate now of two ſorts of men, and two ſorts of wiſdom; both of them

them are wiſe in their generations: the one his wiſdom reaches not beyond this world; the other his wiſdom is in reference to the world to come; or as the Apoſtle ſaith, *is wiſe unto ſalvation*, 2 Tim. 3.5. and ſo ſome do expound that expreſſion, wiſer in their generation. *Grotius* I remember ſaith, that the Hebrews do uſe to put generation for action: *actiones denotat*, actions are called generations: and *Chemnitius* goes likewiſe the ſame way, they are wiſer in their generation: *In rebus ſuis agendis*, in doing their own buſineſs, and accompliſhing their own ends: here they are wiſer: in theſe things below, a godly man is ſaid to be a babe, *Matth.* 11.22. but the children of light are wiſer in their

their generation too then the children of the world: now every mans wisdom in reference to his treasure is exercised in three things:

In getting of it.

In keeping of it.

In improving and increasing it.

And all the wisdom, plots, and designs of men are exercised in these three things, all about their treasure.

First, every mans wisdom is exercised about his treasure in the getting of it: if it be pleasure, then observe the wisdom of *Amnon*, by the advice of his friend *Jonadab*, for the obtaining of his lust upon his sister *Tamar*, 2 *Sam.* 13. And certainly in this respect, even the counsels of the flesh are deep, and mightily assisted from

from below: and ſo if a man hath a deſire to riſe, and preheminence and to be ſuperior is the thing aimed at, and the treaſure be laid up in it, ſee with what wiſdom he can do it: take the inſtance of *Ieroboam*, his aim was to be head of the ten Tribes: obſerve his policy, and tis remarkable, 1 *Kin.*12. It lets a man ſee that there is all knowledge in the Scripture: firſt, *Jeroboam* muſt come in and diſcontent the people, by telling them of their former preſſures, and hard uſages: this being done, he muſt take advantage of the ſame diſcontent of the people growing high in their demands: hereupon who ſo like to be the head of the people upon choice, as he that ventured and hazarded ſo much for

for them, and ſeems to be ſo far tender of their preſſures, and to finiſh all, there muſt come in the old propheſie of *Abijah* the Prophet, *that God will rend ten tribes from the houſe of* David, *and give them to Jeroboam.* Do but obſerve, it is plain, as a mans treaſure is, ſo his wiſdom works in the getting of it; but there is another inſtance in Scripture that is a mighty one; which I ſhall not give the whole ſtory of, but ſpeak ſomewhat: it is that of Antichriſt, *The woman that rides upon the ſcarlet coloured beaſt, and ſits upon many waters,* that is, rules over many people: why? do but obſerve, dominion being the thing aimed at, the ſtrange ways that have bin taken; look to the riſe of Antichriſt, *Revel.* 13. and you ſee he

he ariſes in the double ſhape ſuitable to the twofold power he aims at: firſt, *the beaſt that riſes out of the Sea: ſo he hath ſeven heads and ten horns*: he comes in upon the breach of the Roman Empire, when the Goths and Vandals had given it *its deadly wound*; and he joyns with the ten Kings to ſet up an Image of the former Roman Empire, and to put life into it: an Image it was and but an Image; they were all zealous for the Roman Empire; and this Antichriſt got exceedingly by; he and the ten Kings that ſubmitted to him, now made up one body of Empire; but this was not power enough, and therefore he ariſes under the ſhape of another beaſt, not out of the Sea, but out of the earth,

ſtirpium

stirpium more, after the manner of herbs that insensibly grow: and this is his Ecclesiastical power over the consciences of men; for all pretence of Civil power was to gain this compleat power of ruling over the consciences of men; and thus you see, whatever a man makes his treasure, all his wisdom runs out unto: this you shall finde in reference to Religion also, a godly man, all the wisdom he hath tends that way; for I told you, *It was to make him wise unto salvation*; there is all his wisdom; and so *Paul* saith he did, *Phil.* 3. 14. *If by any means I may attain to the resurrection of the dead*; he means the resurrection of the just: all the wisdom that he aimed at was upon this account: so that a godly man hath

hath but one deſign in the world, and that is that he may enjoy God and Chriſt, where his treaſure is, that he may get an intereſt in God by Chriſt, tis all the deſign he hath: and therefore *Bernard* doth very well obſerve, *Mens ſapientis ſemper eſt apud Deum:* A wiſe mans heart is always with God, that is, all his plots and contrivance is, how he may bring about that great buſineſs: all his wiſdom is laid out upon this, how he may get his treaſure.

Secondly, when he hath once got it, his great deſign and wiſdom is exerciſed therein, how he may keep it: thus it is with men, whoſe treaſure is on the earth: they know that *ruſt and moth will corrupt, and thieves break through and ſteal:*

steal: and therefore they all contrive to keep what they have gotten: for they do know that there be Fanners: saith the Lord, *I will send fanners upon Babylon*, Jer. 51. Take away all the chaff that now hangs about, that you may well spare, and yet indevour to keep so close: now on this account men are marvellous sollicitous: what care is there for conveyances and inheritances? and all is purely upon this, because men use their wisdom to keep their treasure: thou whosoever thou be that endeavourest to make safe here below, pray mark that place, and consider all you whose treasure is on earth, *Job* 20.15. *He swallows down riches, but he shall vomit them up*: God will pull it out of his belly,

belly; and therefore in the midst of their sufficiency they are in straits, *ver.* 22. Upon this account it is that the wisdom of the world is mightily exercised about that, not only how to get, but how to secure their treasure: tis true of a godly man too: God in Christ is his chief good, his treasure; how he may secure it, that is his plot; he knows that *tis only sin that separates between him and God*: for this cause his design is not to sin: as *Tertullian* doth observe: *nobis unica est necessitas non deliquendi*: men may pretend necessity whiles they will, we have but one necessity: a godly man hath but one necessity, that he doth not sin; why? because his sin robs him of his treasure: nay a godly man know-

eth though men may lose their treasure here unwillingly, yet notwithstanding a treasure in heaven, *nemo perdit nisi volens*, no man loses it but with his own will: why therefore, now his great fear is, lest his soul and his heart should depart from God; and therefore, *Psal.*86.11. *Unite my heart to thee, that I may fear thee*; that I may with full purpose of heart cleave unto the Lord, *Act.*11.28. this his wisdom is in his treasure, not only in getting but in keeping it.

Thirdly, his heart is where his treasure is, that is, how to improve it, and increase it: a treasure is such a thing as grows by a continual addition: a treasure is not filled up at once, but by degrees, by a constant addition thereunto: there-

therefore now this is the great ſtudy of the man, all his plots and deſigns are there: as now take a man whoſe treaſure is on earth; you may ſee the man, *Hab.*2.5. one that did deſire Dominion, it is ſpoken of *Nebuchadnezzar*, *he is a proud man*, ſaith the Spirit of God: what is that? he looks on himſelf, as *ad dominium natus, alii ad mancipium*, as a man born to rule, and looks on all other men as born to be ſervants: well, but what doth this put him upon? to increaſe his treaſure: how doth he do it? why *he keeps not at home*: what is that? that is, he is not content with his own condition: keeps not within his own territories and dominions, but *gathers to himſelf all nations, and heaps to himſelf all people*: his

treasure lay in his Empire, and that is his business all his life time to increase it: this is a man whose treasure is on earth: you have another expression, *Dan.* 11.24,25. worthy your observation: the Kings of the north and south are there spoken of: the Text saith, *He shall forecast devices against him*: forecast devices, that is, plot and design: why now they indeavor to invade one other, who shall inlarge his Dominion most: and this they did by using all designs and plots one against another. So likewise consider a godly man whose treasure is above in heaven, in enjoying God and Christ: well truly, what esteem soever he hath in the world, it doth not much trouble him; thats a great

speech

speech of one of the ancients, *Magis ardere quam lucere nititur sapiens*: A wise man loveth heat rather then light, chooses rather to have it within in his own soul then to appear among others; now because the way to injoy much of God is to be much in communion with him: therefore always his soul desires communion: *the Spirit saith come, and the Bride saith come*: if there be degrees of enjoyment, he would have the highest degree, it is his treasure, and he is adding to it, and his wisdom lies in that: *Habet & sapientia sui generis superbiam*: there is a holy pride, as the Father saith: now how is this obtained? *he rewards every man according to his works*: and what shall that reward be? *I*

am your reward; not only that I may have fuller communion with him here, but fuller fruition of him hereafter: this is his design: yea this is his wisdom, his wisdom is always exercised about his treasure, in getting, or keeping, or in improving and increasing it.

Thirdly, the heart in Scripture is used for the *thoughts*, not only for the consultations and counsels of the heart, but for the meditations of it; and so our Saviours meaning is: *where your treasure is, there will the thoughts of your hearts be*: for this cause God is said *to search the heart*, and *to know the heart*, *Cogitationes intimas & absconditas*, that is, all the most secret thoughts of the heart; those secret thoughts which are hid from all else

in

in the world God only knoweth, and therefore is ſaid to ſearch the heart, and know the heart, that is, to know the thoughts: and *David* interprets it ſo, *Pſal.* 139.23. *Search me and know my heart, try me and know my thoughts*: thus he explains it: and *Judg.* 16.15,17. *Dalilah* ſaith to *Sampſon*: *How canſt thou ſay thou loveſt me, when thou hideſt thy heart from me? and he told her all his heart*, that is, *all his thoughts*. Now then the thoughts in Scripture, they are put for the heart, and indeed there is nothing carries the heart more with it, then the thoughts doth, and nothing wherein there is leſs deceit, in reference to the heart, then in thoughts: the thoughts are the firſt-born of the ſoul, the

hearts immediate iſſues: now if a man would taſte water, the way not to be deceived, is to taſt it in the Spring; if a man would taſte wine, the way not to be deceived, is to taſte it in the wine-preſs, before it is adulterated by the Vintner: ſo our actions and words many times are adulterated: therefore the heart mightily goes where the thoughts go; you cannot ſay mens hearts go with their words; no, very ſeldom, eſpecially in this diſſembling age; men ſeldom ſpeak as they mean; *Solomon* ſpeaks of a man that invites one to dinner, *Prov.* 23.6,7. *Eat and drink, but his heart is not with thee*: he bids thee eat, but his heart is not with his words: but I ſay, there is the leaſt ſuſpti-

on

on of deceit in thoughts; that if a man can but know which way his thoughts go, that way certainly his heart goes.

Now I have but four Rules to offer in reference to your thoughts; but pray observe them; for I do but touch on these things on purpose, that you may a little know how you may espie out your own hearts: the thoughts youl say, run upon ten thousand things, how is any man ever able to know where his thoughts are? a mans thoughts are every where. There are four Rules I shall give, whereby you may know where your thoughts, and by that where your hearts are.

Firſt, when you are alone, sequestred from company, out

of the noise of your callings, and outward imployments: whither then do your thoughts usually retire? where commonly are your thoughts then? for the truth is, the man is as he is when he is alone; such as the thoughts of the heart are, such is the man: as for example, *Nebuchadnezzar*; the question is not where his thoughts were when he was abroad in war: he was at peace, and walking in his palace at home: now where are his thoughts? *is not this great Babel, that I have built for the honour of my Majesty?* and how he had been the head of gold; the first that raised that glorious Empire; here were his thoughts: take a godly man, and where are his thoughts, when he is in

in his Closet, or upon his bed, or when he awakes in the night? *Psal.* 139. 18. saith *David, when I awake, I am still with thee*: therefore when you are alone, look where your thoughts usually go: for the man is as he is when he is alone.

2ly. Would you know where your thoughts are? why, then what are the thoughts that you use to finde the greatest sweetness in? a man may think of a great many things that he finds no content in: but what are the thoughts wherein you use to finde the greatest sweetness and content? sure there is your heart: *David, Psal.* 139. 17. *How precious are thy thoughts unto me oh God*: another man the thoughts of his lusts are sweet, and he acts

acts over his wickedness in a contemplative way; but the thoughts of God are bitter to him, his thoughts trouble him, as it was with *Belshazzar*, when he saw the handwriting on the wall, *Dan.* 5. 6. *His thoughts troubled him.* But *David* because God was his treasure, his thoughts were sweet and precious to him; now examine what thoughts come in upon you with greatest pleasure and delight.

Thirdly, what thoughts are of longest continuance, that your souls do most abide upon? the thoughts that abide upon your hearts, most discover where they are. *Jer.* 4 14. *How long shall vain thoughts lodge within thee?* take a man whose heart is set upon things below, and not only thoughts come

come in to him (for so they do to Godly men) but they dwell and abide there: but as in reference to God, *Psal.* 10.4. *God is not in all his thoughts*, his thoughts never stay on God, nor the things of eternity. Pray consider it, where do your thoughts stay most: take now a natural man, and cast in but a thought of his treasure, it abides upon him: he ruminates upon it afterwards, and he sucks great sweetness from it: but cast in a thought of heaven, or God, and he is like the dead sea, his heart is like the dead sea, of which it is said, whatever living thing is cast into it dies immediately; so cast in any such thought, and it dies presently, and will not abide.

Lastly, what are those thoughts

thoughts that commonly take up your hearts in holy duties? tis a very great Argument, there a mans heart is where his thoughts in holy duties most commonly are: what is that therefore that takes off your hearts, and takes up your hearts in holy duties? you know that place, *Ezek.* 33. 31. they came there to hear a Sermon, but *their thoughts went after their covetousness.* Now tis a great argument their thoughts were set upon their covetousness, because in the duties of Gods worship, these are the thoughts that most take up their hearts; now the ground of this rule is this, Satans great aim in all the duties of Gods worship is to take off your thoughts from the duty; for

for grace acts by thoughts: therefore when the word is preacht he will catch away the seed, if he can; if not, he will keep off the thoughts; and how doth the Devil do that? his way is this, he doth endeavor to prepossess us, fixes the thoughts of a mans heart on somewhat else; and what is that? that which is most likely to take with a man: truly the thoughts of that he indevors to stir up in the soul, and what is that? the thoughts of a mans treasure, thats the thought upon which the heart rests most; and the thoughts to which he is most accustomed; it is a very great Argument on this ground that those thoughts which most commnoly possess the soul in holy duties, that there a mans heart

heart is, and there his treasure is; and so much the rather, because into the duties of Gods worship many other thoughts dare not venture, the soul keeps them out; but it is in this respect as with a Prince, though at sometime the servant may not approach his presence, yet a wife, a Favorite may; just so it is with the thoughts of a mans heart: it is I know one great complaint in all the people of God: the wandrings of their souls in service: *Bernard* complains of it, *Aliud canto, aliud cogito*, I sing one thing, when I think another, so I pray one thing when I think another; and hear one thing when my thoughts are upon something else. But do you observe in all these wandrings of soul, what is there

to

to which in duty moſt commonly your ſouls retire: a great argument that that is a mans chief good: examine by theſe Rules, and you ſhall finde out where your thoughts, and by that where your hearts are; thats the third particular.

Fourthly, the heart is put in Scripture for the love of the heart, *Judg.* 5. 9. *My heart is towards the Governors of Iſrael that offered themſelves willingly among the people:* It is *Deborahs* ſpeech in her ſong, after that great victory God had given over *Siſera*: the people of God they love all thoſe that are imployed for God; but in an eſpecial manner the more eminent men are that are imployed, the more their love is drawn out; ſo that by heart is meant her love; ſhe deſires

desires all may be thankfull, especially the Governors of *Israel*, who had the greatest share in the mercy, and were the greatest instruments therein, *Prov.*23.7. *Eat not the bread of him that hath an evil eye; for though he bid thee eat, yet his heart is not with thee*; his heart is not with thee, what is that? he courts thee, but he loves thee not, and the more he complements with thee, the less he affects thee; thus, *thou shalt love the Lord thy God with all thy heart*: love carries the heart with it: so that the heart of man is truly said to be rather where it loves then where it lives; thus in Scripture the heart is put for the love: so then the meaning is this, where a mans treasure is, there his love will be.

But

But how ſhould a man know where his love is? It is a thing of marvellous great conſequence, for a man to conſider where he ſets and fixes his love: And there are four grounds, why it is a thing of ſo great moment.

Firſt, becauſe a mans love is his greateſt gift; there is nothing elſe is a gift indeed without love, but *amor per ſe donum*, love is a gift of it ſelf, though there be nothing elſe: *Conſider the love of God, though the Lord had never given you any thing, but ſet his love upon you, it had been the greateſt gift, more then if he had given you all the creatures in heaven and earth: and if God had given you an inheritance among all the creatures, yet there is no gift indeed without love; ſo likewiſe the*

the Lord Jesus Christ, if he had never given you an interest in his Sonship, in his victories, in the promises, in his priviledges: if he had given you but his love, there is the great gift; all these are so far gifts, as they flow from love; so it is true in you, 1 Cor. 13. 3. *If I give all my goods to feed the poor, and have not charity,* that is, Love, *it profiteth me not: Then a man may give great gifts without love; so hypocrites do many times give God great gifts, but reserve their love; so God deals with them, gives many of of them great gifts, but reserves his love for his Saints: therefore it is love only is the greatest gift that a man hath; there is no man giveth more then his love: God gives no more, man can give no more: a great matter*

matter therefore where a man ſets his love.

Secondly, it is a great matter to inquire where a mans love is, becauſe he that gives his love, gives himſelf, gives all things elſe whatſoever he hath: this is liberal, free love indeed, to give all things to the perſon beloved: yea, he gives himſelf, and all things elſe: I remember tis *Clopenburgs* obſervation, *Satis liberalis amor, omnia amato dans, & ſeipſum*: ſo the Lord ſet his love upon his people from eternity, and then purpoſed to give himſelf; yea, therein lay his love: firſt, himſelf, and then all things elſe; ſo the people of God they love the Lord; and therefore they give themſelves unto the Lord, 2 *Cor.* 8. 5. 1. Love gives it ſelf,

and

and then all things else whatever is in its power: so you finde, *Rev.* 21.7. *He shall inherit all things, I will be his God*; he shall have an interest in God, and then all things that God hath shall be his; thus as it is with God, so likewise it is with men, *Qui amorem dat, omnia dat*, he that giveth his love giveth all; for a mans love commands all that he hath; therefore a man inherits all that is Gods, why because God sets his love upon his people; a mighty thing therefore to consider where a man sets his love.

Thirdly, a mans love is that which makes the thing beloved his; its an excellent observation of a learned man; *Qui nos super omnes amat, super omnes noster est, Deus*: God is ours

ours above all, becauſe he loves us more then all: we call our eſtates ours, and our friends ours: Why? God is ours above all things: faith and love give us an intereſt in God; ſo when do we become God's, that the Lord ſaith they be mine, and *they ſhall be mine when I make up my jewels?* why truly by the love of God we become his; he loves us, and by this means he hath a title to us, as we love God, and have a title to him. It is our love that makes *our beloved ours*; of how great conſequence muſt it be then, where a man ſets his love? for thou canſt call nothing thine but what thou loveſt; for it is a mans love that makes it his.

Laſtly, conſider it is a mans love

love that sets the price upon all things, as one observes, *Amor imponit pretium rebus:* Love sets the price on things; and truly great things are of small value where love is wanting: tis so with God, tis so with men; if the Lord give an ungodly man the greatest gifts in the world; as *He* sometimes *gives Kingdoms to the basest of men*: how do the Saints value this? this is without love, and therefore it is but as a scrap cast to a Dog; he values it no more, as he said of the Turkish Empire, *Crustulam canibus projectam*: so likewise, let a godly man give to God but a small thing, there is love in it, and love raises the price, *That poor woman the widow that cast in two mites, gave more then they all,*

Luke

Luke 21.12. how did ſhe give more then they all? why they gave of their abundance: It was more in love and affection, and therefore more in worth and acceptation. Now if ſuch things as theſe be true, and you will finde them great truths; how doth it concern every man therefore to conſider where he ſets his love! But what ſhould a man ſet his love upon, that by this means he may know where his heart is? *Omne bonum eſt amabile, etiam naturale:* Why truly, all good is lovely wherever it is, and to be beloved, even natural good. We have the example of the Lord for it; we have the example of God for it: God loves all his creatures, and of the Lord Jeſus Chriſt

himself, *Mark* 10.21. *He beheld the young man and loved him*; then all good is lovely: but the question is, not, whether we may not love any thing that is good; but *quid primum amatur*: but as the Schoolmen put a great question, all truth is to be known: but what is that as the first truth that the understanding closes withal? so what is first to be beloved, is the great question; for where the love is first set, there is the love, and there is the heart. Consider I pray what is the meaning of al those Scriptures, *Mark* 10. 37. *He that loves father and mother more then me*: to love father and mother is a duty; therefore not here reproved. But what is the first thing to be loved? what hath the chief place

place in your love? ſo *Joh.* 12.35. *He that loves his life ſhall loſe it*; every man is bound to love his life, and out of that love to preſerve it; but he that loves his life more then me, more then my truth, and my honor, &c. 1 *Joh.* 2.15. *Love not the world, and the things of the world*: it is lawfull to love the world, and the things of the world; but ſtill the queſtion is, more then me: remember ſtill that God have the priority; to love the creature more then God, it is that which makes it luſt, as *Auſtin* ſpeaks of it; but to love the creature in ſubordination to God, that is Charity; *Hic amor eſt charitas, ille cupiditas*: true love, love of the right kinde; therefore all the things that I ſhall propoſe in this particular,

I desire to be understood according to this Rule, What is it that you love most? not whether you love this more then that; but whether you love these more then me; and what is your first love?

According to this we shall inquire, where a mans love is, that by this means, we may know where his heart is: and I am perswaded, if you take these following Rules, and observe them carefully, that you will not miscarry in your Judgement.

First, Would a man know where his love is? what is that he especially desires union with? For, *amor est affectus unionis*: love is an affection that carries a tendency to union. Now this will appear, if you

you obſerve the love of God, the pattern: union with God was firſt in Gods intention, becauſe this is laſt in his execution; the people of God in glory are brought into immediate viſion of him, and into the cloſeſt union with him. But this being laſt in execution, I ſay this was firſt in intention: *He loved them with an everlaſting love*, that is, he had intention from eternity of union with them. Pray, obſerve it, there is indeed a double union with God.

1. Of Dependence: one is general of all the creatures, and thats a Union of dependency; *In him we live, move, and have our being*: Yea all the creatures have ſo; they cannot live ſeparate from God one moment. The Angels in

heaven, did not this union continue, they would fall to nothing immediatly; there is a union of dependency; but that is general, and belongs to all the Creatures.

But there is a special Union that is peculiar to the Saints, by the indwelling of God in them; they dwell in God, and God in them; such a union as no creature in the world but a Saint hath, by the clapses of God into the soul. Now God loves the Saints, and his love carries a tendency to union. So *Jesus Christ* loved his people: what for? that he might become one with them: *That he that sanctifies, and they that are sanctified might become one:* why so you will finde that the love of the people of God carries them unto union with God

God and Chriſt: as the love of God and Chriſt carries them to union with the Saints: there is indeed a natural union that is by conſtitution; but there is a moral union by inclination, by ſympathy, and thats double: there is a union of likeneſs, and there is a union of fruition and enjoyment: for the union that the Saints of God ſhall have hereafter, is far different from what they have here: here it is of ſimilitude, there it is of enjoyment: where a mans love is, there is a tendency to union, an inclination to union, 1 *Cor.* 6.17. *He that is joyned to the Lord*, is one ſpirit, and *the man that is glewed to the Lord*: ſo the word doth ſignifie: then the man that loveth God is a man glewed to God, he is uni-

ted to him; for union is the tendency of the heart: so *Sichem* loved *Iacobs* daughter *Dinah*: and the text saith, *His soul clave to her*: or as the Septuagint uses the same word, his soul was glewed; so that where a man loveth, the soul goeth out to be united to that which is beloved. Now if a man love God, then *my heart follows hard after God*: the soul goeth out in the pursuit of the thing beloved, and all is that it may be made one with God; and to this end you have two Metaphors very remarkable in the Scripture: one is that of a hunter. *Gen.* 10.9. *Nimrod was a mighty hunter. Ier.*16.16. *I will bring hunters among you*, Prov.23.27. *The wicked rosteth not that which he taketh in hunting*. What is the

the meaning of theſe expreſſions? why they are all to ſet forth the purſuit of the ſoul, after that which it loveth: juſt as the hunter purſues the poor creature that flies: ſo the ſoul, what it loves it purſues, and is in continual purſuit of: take men that love riches and honours, their ſouls are continually going out to union with them: ſo a man that loves God, his ſoul is in purſuit of God; as that Hermite in a ſtory, that ſometime I have read. finding a great Gallant hunting in a deſolate wilderneſs. Askt him what he did there; he told him, He came a hunting there: *Et ego Deum venor meum.* And I ſaid he, came hither to hunt after my God, tis in purſuit of my God. There is another Metaphor, and that

is a merchandize, *Prov.*3.15. *the merchandize of wiſdom*: its ſpoken of trading for Chriſt, and grace, and the things of eternity; he that Trades for Chriſt, is called *a Merchant man*, *Matth.*13.45. and ſo alſo they that trade for any earthly thing are ſaid to be Merchants. *Romes merchandiſe* you read of, *Rev.*18.11. *Make merchandiſe of ſouls*, 2. *Pet.* 2.3. and of *Ephraim*, *Hoſ.*12 7. *He is a merchant*: what is that? why the meaning is this, they wholly trade for things below: for as Merchant men go forth to make themſelves poſſeſſors of riches, make it their buſineſs ſo to do: ſo it is with the ſoul of a man; the heart is a merchant, it goeth out to what it loves, and never leavs till it hath

hath possest it: now I pray do you consider, what is it your souls desire most? what do you hunt for? what do you trade in? there is thy love, whoever thou art: if it be Jesus Christ and Communion with God and the things of eternal life: if thou art in the pursuit of these constantly, there is thy heart: if it be after wealth and honour, these thou hunteſt for as prey: assuredly there is thy love, and thy heart, and thy treasure: thats the first Rule.

Secondly, would a man know where his love is? the nearer love comes to the thing beloved, the swifter it moves; the nearer a mans love comes to possess the thing he loves, the swifter it moves: yea, it stretches after it then: see it in

in worldly things; or else what means that expression? *Psal.* 62.10. *If riches increase, set not your hearts upon them*: if you want riches, set not your hearts upon them; take heed of that; for the nearer a man comes to enjoy them, the more his heart goeth out unto them; and therefore covetous men the richer they are, the more miserably they scrape and gape after riches; and the reason is this, because the nearer a mans love comes to the thing beloved, the swifter it moves after it, and with the greater earnestness, *Hab.* 1.6. There is a man that *loads himself with thick clay*: the man hath already too much for his graces, for his parts, for his comforts, and already too much for his accompt; but yet

yet notwithſtanding the more he hath, the more his heart graſps after it; ſtill thus it is with every mans love, the nearer it comes to poſſeſs its object, the ſwifter it moves after it: ſo the Apoſtle ſpeaks of ſpirituals, *Phil.* 3.13.14. *Not that I have already obtained, but I preſs hard to the mark:* I am in a vehement purſuit; as if you could take a ſtone from the earth, and place it in the Orb of the Sun; yet the ſtone having a tendency downward ſtill, moves towards its center; and the nearer it comes to the center, the ſwifter would its motion be; ſo if you could take an ungodly man, and place him in heaven, yet notwithſtanding his heart would move towards the earth; his love is there, and the nearer it

it comes to enjoy it, the more earneſt would his motion be towards it. I remember on this account it is, that *Bernard* ſaith, God puts his people here into the condition of betrothed perſons: here are but the Eſpouſals, the Marriage is to come; what is the reaſon that there muſt be time between the betrothing and the marriage? that deſires may be kindled ſo much the more: the nearer a man comes to the enjoyment of a thing that he loves, ſure the more vehemently his heart is carried after it; as for this cauſe you have *the firſt fruits of the ſpirit*; that the more you taſte, the more you may be carried after the full crop of them: as the Lord carried the people of *Iſrael* to ſee the Land of

Canaan

Canaan before they enjoyed it; as the *Goths* having once taſted the ſweet wines of *Italy*, would never be quiet until they enjoyed the Countrey where thoſe ſweet wines grew. Examine thy ſelf by this; the nearer thou comeſt to enjoy that thou loveſt, the ſwifter and the more vehement thy heart moves towards it; if the more thou haſt of this world, with the more violence thou runneſt upon it, as ſome men do that think they ſhall never have enough, graſp after it with great earneſtneſs: ſo on the contrary, the more thou haſt got of intereſt in Chriſt, the more communion thou haſt with him, the more thy heart acts to him with the greater earneſtneſs and impatiency; a great

great Argument, there is thy love.

Thirdly, love is bountifull; where thy bounty is, there is thy love, that is certain; where a man bestows most bounty, there he shews most love; it is the opening of the heart that opens the hand; and therefore acts of the greatest bounty are demonstrations of the highest love: you read of *a woman that had much forgiven her, and she loved much*: the same woman *came with a box of spikenard very costly*, *Joh.* 12. she loved much, and therefore thought nothing too much for the thing beloved. Gods love is so, he loves his people, and therefore because he can give no greater, he bestows himself; he loves his people, and therefore he gives his

his ſon: thus *Sichem* loved *Dinah*; and therefore ſaid, *Aſk me never ſo much dowry*: love is bountifull: *Sampſon* loved *Dalilah*, and though he ventured his life in it, yet notwithſtanding he told her all his heart. Conſider I beſeech you, this is another tryal; the Apoſtle, 2 *Cor.* 8. 3. ſtirs them up to *a liberal contribution to the poor, what is it for to prove the ſincerity of your love*? men it may be will think the Miniſter ſpeaks many times for particular intereſts and private reſpects: alas tis to prove the ſincerity of your love, which is ſeen in bounty: now tell me where your bounty is laid out: why truly my bounty is on my apparel, and I think there I can never be too profuſe, becauſe I think this poor car-

carcass of mine never fine enough; or on my body, I love to feast, and to have abundance of the creatures; certainly there is thy love; but is thy bounty to God, and things of Religion? Why then there is thy love. Take a man now that loves his belly, and he thinks nothing too much that he lays out upon it. Some of you have read the History of *Sardanapalus*, who thought nothing too much, no costs, no pains, so he might serve his belly: so *Haman* loved his revenge, and thought nothing too much for it. Pray examine where your bounty is; assuredly there is your love. *David* when he was to build the Temple, he thought no cost too much, but *this I have done out of my poverty*; this was

an

an argument that the things of God carried the love of the man with them; this will prove the ſincerity of your love very much; do not deceive and flatter your ſelves, I pray; tis a large heart that makes an open hand.

Fourthly, love is laborious, it grudges no pains for the thing beloved; then where a mans love goeth, his labour goeth; therefore called *the labour of love, Heb.* 6. 10. and truly a man may conclude eaſily from 1 *Cor.* 15. 10. that he that ſaid, *I laboured more then they all*, therein implyed, *I love more then they all*; for a mans labour is ſuitable to his love; he that laboureth moſt, loveth moſt; now if a man love riches, all his pains go out that way; where his love

is

is, there is his labour, *Hab.* 2. 13. *Is it not of the Lord of hosts, that the people labour in the fire, and weary themselves?* toilsom wasting labour, and labouring in vain, is called labouring in the fire: wicked men labour for vanity: what is that? why as the Psalmist saith, they love vanity, and therefore they weary themselves; for that you read of a man, *Eccles.* 4. 8. that *there is no end of all his labour*: why his love is endless to the things of this life; and therefore his labour is so: there is no end of his labour, his eye is not satisfied with riches: so the Lord *Jesus Christ*, he loves God the Fathers business, and therefore laboured till he had spent his natural strength and *radical moisture*, *Humidum radicale*,

Isaiah

Iſaiah 49.4. *I have laboured in vain, and ſpent my ſtrength in vain.* My brethren, a man that is ſlothfull, there is no love in that man: lazy love is pretended love; for where love is, and according to the degrees of it, ſuch will a mans labour be: you that finde dulneſs in duties, and the ways of God, you do not *run the ways of Gods commands*; ſtrengthen your love, and you will mend your pace; that is certain; now pray, look to your whole lives, and obſerve what your labour is laid out for. It is the obſervation of one of the Ancients, and a very ſpiritual one; *Infra vires amor iniquus eſt: juxta exiguus non capit: at ad impoſsibilitatem tendit amor:* love that doth not put forth it ſelf in utmoſt

most labour, is unsound love; that which goes to its measure and strength, and no more, is true love, but weak love: do not tell me, tis beyond my strength: no, love tends to impossibilities, to labour in those things which tis impossible for him to attain. Its observed of *Mary*, when she came to Christs Sepulchre her love outbid her strength; *If you have taken away my Lord, tell me where you have laid him, and I will carry him away*: would you know where your love is? examine where the labour of your life is; and consider how much you have laboured for the things of this world: and how little for God and Christ; *How little have I digged for wisdom?* pray by these Rules examine, where you have

have placed your love.

Fifthly, would you know where your love is? Love is ventrous, it will hazard any thing for the thing beloved: Chriſt gives an evidence of it; he doth not only venture his life, but *lay down his life*; greater *love then this hath no man, that a man lay down his life for his friend*, *Joh.*15.13. *Abiſhai* out of his intire love to *David* when there came *Iſhbi-benob* a gyant, whoſe ſtaff was like a Weavers beam, and ſtruck at *David*, thinking to have killed him: he interpoſes, receives the blow, and ſlew the *Philiſtine*, 2 *Sam.*21.16. Love is ventrous, it will put life in hazard for the thing beloved; tis that which the people of God ſpeak as a teſtimony of their love to God: *The reproaches*

proaches of them that reproached thee are fallen upon me, Psal. 69. 9. and they do it to chooſe; as it was a gracious ſpeech of that Ancient, *Mallem in me ſit murmur, quam in Deum: Bonum eſt quod dignetur Deus me uti pro clypeo.* If the Lord will be pleaſed to make uſe of me, to keep off reproaches from himſelf, truly I ſhall look upon it as a very great priviledge and honour. Now pray tell me where your hazards are? where is the man, that for the truths of God, and the intereſts of Chriſt will hazard the loſs of his eſtate, the loſs of friends, the ſpoiling of his goods? where be the men that be apt thus to hazard any thing? The truth is, love turns cowardize into Courage: you may ſee it, the Hen though

a feeble creature, how far out of love to her young will hazard her ſelf againſt the moſt ravenous Bird? the mother, though a weak and fearfull creature, yet how far, and with how little conſideration will put her ſelf in hazard, if her childe be in danger? what is that for which you venture? Take a man whoſe love is ſet upon a luſt, what will that man hazard? he will loſe his friends, ſpend his eſtate, blaſt his reputation, nay he will venture his ſoul all this out of that curſed love; and indeed what is it elſe that makes men deſpiſe the judgements of God, and mock at fear? what is it that men are ſo couragious for? tis their love to ſin makes them ſo: Now pray tell me where

are your ventures? certainly there is your love.

Sixthly, Love is zealous. I do not mean that of suspition, a zeal of suspition, that we commonly call jealousie: *suspitio est amicitiæ venenum*, tis the poison of love, that suspition of evil in the party beloved: no, the property of love is the contrary; *for love thinks no evil*, 1 *Cor.* 13 4. But when I say love is zealous, my meaning is, it is full of sollicitude, fearing least any injury or wrong should be offered to the person and thing beloved: this love is zealous against any injury offered to the thing or person beloved. Consider, *Moses* was the meekest man upon earth, yet *Moses* meekness is turned into anger when an injury is done to the

the God of his love, as well as of his life: *Moſes by and by breaks the Tables:* ſo likewiſe the Lord Jeſus Chriſt out of love to his Father, *the Zeal of thy houſe hath eaten me up,* Joh. 2.17. Zeal in the heart is like boyling water, that waſtes in the ſeething: juſt ſo the Lord Jeſus, *the Zeal of thine houſe hath eaten me up.* It makes a man overlook all intereſts concerning himſelf in the world, and be intent only upon the intereſt of the perſon beloved: ſo it is in Gods love. *I am zealous for my ſanctuary with a very great jealouſie, Zach.*1,14. What is zeal? It is a mixt affection, its nothing elſe but love provoked that is zeal. *Eſther* ſpeaks the language of love, *Eſth.*6.8. *How can I indure to ſee the deſtructi-*

on that shall come upon my kindred? the evil that shall come upon my people, how can I indure? this is the proper language of love. Now pray tell me, what are you zealous for? Where is your zeal? touch one man in his reputation, and you arm his zeal against you; touch another in point of goods, and you will quickly see where his love is: so on the contrary, touch God in his Name, Christ in his truth, *To whom I gave place, no not for an hour*, saith *Paul*, Gal. 2. 5. presently zeal is up, and love is provoked. I remember, it is *Bernards* exhortation to *Eugenius*, *Ignescat Zelus*: when any thing came contrary to the interest of Christ, he would have his zeal turn into fire: and so it will

will be where love is: examine therefore what makes you hot upon every occaſion: ſure thats an injury done to the thing beloved: this is that which provokes thy zeal; therefore where thy zeal is, there is thy love.

Seventhly, Love is fearfull of ſeparation from the thing beloved: it deſires nothing more then union, it fears nothing more then ſeparation: the Spouſe gives an inſtance of that in the *Canticles*; *I charge you, awake not my love till he pleaſe*: *Auſtin* gives that as the difference between true and unclean love: between the love of a wife, and the love of an harlot: ſo he puts it; both fear the husband: true, *Hæc ne veniat, illa ne diſcedat*: the one fears leaſt the huſ-

band should come, the other fears least he should depart: this love wherever it is, fears separation: the intirest affection of the soul in this world is unto the body: next to God and Christ, and heavenly things, there is the greatest indeerment between the body and the soul. Now why is death called *the King of terrors?* because death is the separation of the soul from the body, which especially the soul fears, because union it loves: and as *Nerremberg* saith, *Amans moritur sibi, vivit in amato*; he that loves, dies in himself, but lives in the thing beloved; for if a man die in himself, how loth were he to part with the thing beloved? for that were a double death: for this cause the great consolation of the Saints is (let some

nen of our times talk what they will, that the Doctrine of falling from Grace, is a Doctrine of great Conſolation: but) the Scripture and Experience tells us, *who ſhall ſepa rate us from the love of God? Rom.8. ult.* for in the abſence of the thing beloved, the heart languiſhes, but in the ſepara i on from the thing beloved th.e heart dies: for this cauſe, as this is the greateſt cordial to the Saints, there is no ſeparation, they love that from which they ſhall never be ſeparated: ſo its the greateſt corroſive to wicked men: they love that from which there ſhall be a ſeparation; and therefore the Lord continually tels us, *Riches betake themſelves to their wings*, Prov. 23.5. *Thou fool, this night I will take away thy ſoul*, and then

whoſe ſhall theſe things be? *Luke* 12.20. *I will take thy cup from thy mouth: I will take you away with hooks, and your poſterity with fiſh-hooks*, Amos 4.2,3. This I ſay, the greateſt corroſive to an ungodly man is, there ſhall be a perpetual ſeparation between him and the thing he loves: whereas the greateſt cordial to a godly man, is the contrary; and therefore an ungodly man when he dies, his love dies, becauſe he is continually ſeparated from the thing he loves; for love ceaſes in him, and all the comforts in the acts of it; ſo becauſe a godly man ſhall never be ſeparated from the thing he loves, therefore a godly mans love ſhall be made perfect. I am afraid, ſaith one, I ſhall loſe my eſtate,

eſtate; another, I ſhall not die in honour: a third, I ſhall be cut off from ſuch a pleaſure that is the comfort of my life: by this you ſhall know your love: what you fear to be ſeparated from, that the love of your hearts goes out after.

Laſtly, Love is victorious, *love is ſtrong as death*, Cant. 8.6. Strong as death: why? ſaith the Apoſtle, *Rom.* 5. *death hath raigned*: here lies the ſtrength of death; it exerciſes ſuch dominion, as no man was ever able to ſtand out againſt its Scepter. No ſtanding out againſt it, there is a kinde of dominion in love. Conſider I pray, look unto the love that men bear to the things of this life: Let them have the riches of Chriſt, and the glory of

heaven tendred them, as the young man in the Goſpel had, *Sell all that thou haſt, and thou ſhalt have treaſure in heaven*: the love of the world overcomes; love is victorious: ſo on the other ſide, offer a godly man all the comforts of this life, whatſoever his heart could wiſh, yet notwithſtanding his love to God outbids them all; for love is like lime in that reſpect, *Many waters cannot quench it*: no, the more water you pour upon it, the more it burns. Conſider I pray but that very inſtance of *Luther*, in his Epiſtle to *Henry* the eight King of *England*; he ſpeaks of the abominable ſlanders that were caſt upon him: for they did not ſpare him in that kinde; they that thirſted for his blood did not

ſpare

ſpare to blaſt his name; but what doth he ſay of this? *Si abſque animorum ſuorum damno fieri poſſet, ex omnibus talia audirem: Lutherus paſcitur convitiis*: the truth is, if this could be done without hurt to their own ſouls, I ſhould be glad if all the men in the world would lay as much upon me, as they could. By theſe reproaches, I am made fat: a man would have thought that this would have mightily cooled the mans zeal and earneſtneſs in the profeſſion of Religion, and the doctrine of the Goſpel; no, his love to truth overcame theſe: ſo pray conſider wherein are you Conquerors; for not only *faith overcomes the world*, but love conquers the world: Examine, what proffers

fers so ever thou hast made thee: it may be the great things of this world, honors, preferment, riches, reputation, and whatever else: but still love to Christ, and the interest of Christ overcomes. Try your selves by these Rules: where the love is, there is the heart; where the heart is, there is the treasure, and there is the heaven, and the happiness: And so much for the Doctrinal part. For the Application, there are three Uses that I shall propose to you of it.

The first is general, a Use of Instruction, in two things.

First, from hence see the fulness of the Scriptures: every short sentence you see how full of mysterie it is; the Jews have

have an ordinary Proverb amongthem, *In lege non una literula a qua magni non ſuſpenſi ſunt montes*: there is not the ſmalleſt things in Scripture, but there are great truths depending upon them: and therefore the Father cryes out, *Adoro plenitudinem ſcripturæ*: that he did admire the fulneſs that he found in the Scriptures of God. I ſpeak it the rather, becauſe many things in the Scripture we are apt to paſs over with a ſlight eye: It is an obſervation one hath worth our note, *Intoleranda eſt blaſphemia aſſerere in Scriptura vel unum inveniri verbum otioſum*: It is the greateſt blaſphemy that can be, to think that in the word of God there ſhould be found one idle word: he that will judge you for idle

words,

words, will not write one idle word unto you; that is certain: admire the fulness of the Scripture, from what you have heard. The Jews indeed were superstitious in this; they made great matters of every word and tittle in the Law: but what they did in a way Cabalistical, that you should do in a way truly Christian and spiritual; there is one place which because *Chrysostom* instances in, I shall briefly hint to you; tis but barely to give you an instance, 1 *Tim.*5.23. *Drink no longer water, but use a little wine for thy stomack sake and for thy many infirmities.* *Chrysostom* hath eight wonderfull great truths out of this ordinary Scripture: and I speak it to this end, that you may pass by nothing in the Word,

Word, but that you may labour to underſtand wonders in it: as this,

Godly men out of love to duty, neglect the body.

Secondly, Godly men are very watchfull and moderate in the uſe of the creatures, leaſt they ſhould be brought under the power of them; they be great truths and clear in the Text, what need *Timothy* elſe to make a great ſcruple about drinking of wine, but he muſt drink water alſo?

Thirdly, conſider in this weakneſs, he did not ceaſe from his charge: he had infirmities, yea, open infirmities: but yet he did not neglect the preaching of the Goſpel, and the affairs of the Church.

Fourthly, Godly men may yet

yet too far neglect their bodies, even to offend therein: for he prescribes him this, that argues he did not do his duty to repair the breaches made upon his body.

Fifthly, use a little wine: every creature is good in its season, yea those creatures that commonly by men are most abused.

Sixthly, Godly men may be subject to great bodily infirmities, and often men of great service: when ungodly men and of little or no use in the world, are healthy and strong: yet many a man of great service in the Church of God are subject to great and often infirmities.

Seventhly, In the decay of Nature, the creatures are to be used for its repair, but according

cording to the proportion of natures neceſſities: and

Laſtly, there is a moderation appointed in the receiving of the creature, even when a man doth it for neceſſity: for he that preſcribes him the wine, preſcribes him the meaſure: drink a little wine: he preſcribes him to uſe herein as medicine. Now when men read over ſuch portions of Scripture, let them conſider and learn, there may be great myſteries in the ſmalleſt portions of Scripture: and know this, when the word of God upon this accompt becomes ſweet to a man, and men love to hear it, delight to meditate upon it, its a great argument of growth in grace, and ſpiritual knowledge in that man: as *Quintilian* tels us, It is a great

great argument of a mans profiting in eloquence, the more pleaſure he takes in reading *Cicero*: its a great argument of a mans profit in ſpiritual knowledge, and growth in grace, when a man can take delight in reading and meditating Scriptures, on this account, becauſe he is alway a digging up new Mines, and finding new treaſure there: yet withal I would add this, do not only ſtudy the ſubſtance of the Scripture: true, there is a man among you tels you, the Scripture is not to be found in the original, nor in the tranſlation out of the original. I wonder where he will finde the Scripture then; he ſaith, only in the Saints. I pray conſider, I am ſure it was *Chryſoſtoms* minde, Do not

not only ſtudy the ſubſtance of the word, but the phraſes: for there are myſteries in the very expreſſions of Scripture: *Non tantum verba ſunt, ſed Spiritus Sancti verba*: they are not only words, but ſuch words that the Spirit of God made choice of; *for the holy men of God were inſpired by the Holy Ghoſt:* not only for the ſenſe, but for the words; not the ſhorteſt ſentence in the word of God, but is full of myſterie; that is the firſt inſtruction.

Secondly, though all the Scripture be to be ſtudied; yet ſome portions of Scripture a man ſhould eſpecially lay up in his heart, that the Spirit of God ſets, as it were, a ſtar upon: ſuch as this Scripture, is that we have been treating of. But there are

ſix

six Cases the Scripture speaks of, that the Lord puts especial marks upon: As,

First, those that the Lord hath added a note of attention and asseveration to: Behold the Lamb of God, that takes away the sins of the world: Verily, verily, except a man be born again, he cannot see the Kingdom of God. Verily, verily, except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdom of heaven. *There be marks on such places.*

Secondly, such Scriptures as the Lord hath often repeated, such should be diligently studied: The just shall live by faith: We are justified by faith, and not by the works of the Law; and riches profit not in the day

day of wrath : *three or four times repeated in the Scripture.*

Thirdly, beſides thoſe Scriptures that God hath made uſe of in an eſpecial manner to do you or any others good ; them God requires you eſpecially to take notice of ; as Auſtin *was converted by,* Rom. 13.7. Not in chambring and wantonneſs, but put you on the Lord Jeſus Chriſt. Luther *by* Rom. 1.17. The righteouſneſs of God was revealed from faith to faith. *Junius* by *Joh.* 1.1. In the beginning was the Word, and the Word was God : *Such Scriptures as the Lord hath made uſe of, to do thee or any other good, thoſe eſpecially he requires thee to mark.*

Fourthly, eſpecially thoſe Scriptures that ſpeak concerning thy

thy condition: the Lord requires every man to studie the word proper to his own estate: whether he be in prosperity or adversity, honour, or disgrace, &c. those Scriptures that speak especially to thy case. Nehemiah *did so*, Nehem.1.8. I beseech thee remember the word that thou commandest thy servant *Moses*, saying, Ye will transgress, and I will scatter you abroad among the people. But if you return, I will bring you to the place that I have chosen to place my name there.

Fifthly, those Scriptures that speak to the present controversie of the Age: the truths disputed in the times wherein you live, that you may be established in the present truth

Lastly, those Scriptures that are

are moſt comprehenſive, that carrie with them the moſt general Rules to guide a mans life, ſuch as this in the Text, Where your treaſure is, your hearts will be: Bleſſed is the man that feareth always: Be content with the things that you have: God is a Spirit, and he that worſhips him, muſt worſhip him in Spirit and in truth: to be carnally minded is death, to be ſpiritually minded is life and peace: without holineſs no man ſhall ſee the Lord. *Theſe in an eſpecial manner the Lord requires you ſhould be exerciſed in, that* theſe ſhould dwell richly in you: *this is the general Uſe from the whole words.*

But to come more particularly, there are two Uſes more, that are more proper to this point we have ſpoken of.

First,

Firſt, is the heart inſeparable from the treaſure? then this ſhews to every unregenerate man, that there is an abſolute neceſſity of converſion and regeneration. You have many poor carnal creatures, and they complain, I cannot keep my thoughts in order: my heart runs out ſometimes after this, and ſometimes after that thing. I have no command of the aims and ſtudies of the heart, and the thoughts, and love of my heart: alas very true; what commands the heart? why, the treaſure commands the heart; therefore untill thou change thy treaſure, thy heart will go after it: what is Converſion? its the change of a mans Treaſure, of a mans Chief good: till thou change thy chief good, its in vain

vain to complain of the disorders of thy heart; therefore every unregenerate man may hence see the absolute necessity of Conversion; now the miserie of that man, whose treasure is on earth, because his heart is there, is seen in two things: and I speak it to this end, that I may stir up every one to examine his estate, that if thou finde thy self unregenerate, never give rest to thy self until thy treasure be changed.

First, Let thy actions be what they will, if thy treasure be below, thy heart will be there; and therein lies a mans misery; a temporary believer may go far in the change of his actions; but his heart is the same, as long as his treasure is the same. *Simon*

Magus his acts changed much, he confessed sin, professed the faith of Christ; but yet notwithstanding, his heart is not changed: why? his treasure was not changed: money was his treasure when he was a Sorcerer, and is now he is a Christian, *Acts* 8.21. this is the misery of every unregenerate man; let him change his actions while he will, there is no change of his heart, because his treasure is the same.

Secondly, there is a further misery; this is the ground of the greatest bondage to him in the world; let the man be convinced by never so evident reason out of the word of God, that his state is naught, that his ways are evil; let him finde by wofull experience terrors

terrors upon his own ſoul, that it is ſo, let him reſolve never ſo firmly againſt it, yet the man will never ſtop; tis in bondage: unregenerate men take up high reſolutions, but they are held; the heart cannot leave its courſe: ſo that *all their righteouſneſs is but like the morning dew*: and their purpoſes are ſoon broken off: and let a man be of never ſo high reſolution, and under high conviction; this will keep off a mans heart ſtill; thou art a miſerable man then, that haſt thy treaſure on earth, becauſe there thy heart is: there is an abſolute neceſſity therefore of the change of a mans treaſure, that is, of a work of regeneration: otherwiſe there is a treaſure within, *an evil man out of an evil heart*, and

there is a treasure without: oh pray therefore learn from hence, that there is no living in an unregenerate estate: change thy treasure, or otherways all thy changes will do thee no good.

The last Use I especially aim at: see from hence the blessed and happy condition of a godly man, whose treasure is in heaven: he is blessed every way, but especially in this: his heart is in heaven, his body is on earth: its true: and there is a two fold blessedness upon this account.

First, let this man at any time go astray, as godly men are subject to wander: *Oh let me not wander from thy Commandments, Psal.*119.10. *We all as sheep have gone astray*: but when they do wander, there is some-

ſomewhat ſtill to reduce them: their hearts will to their treaſure: my treaſure is not below; therefore my heart is not below, and this is the true reaſon, why a godly man cannot fall from grace; becauſe it is impoſſible to ſeparate the heart and the treaſure; where the treaſure is, there will the heart be: *I will return unto my former husband*: as it is the miſery of an ungodly man, let him profeſs what he will, his treaſure will bring him back again ſtill: ſo its the happineſs of a godly man, though he wander from God, his treaſure will reduce him, and his heart will bring him back.

Secondly, he is a bleſſed man, who hath his heart always in heaven; certainly he

must needs be a happy man, for he is a heavenly man: but now a godly man, whose treasure is in heaven, his heart is there: but why is he so happy a man, whose heart is in heaven?

I will give you a brief account: truly, there are four accounts, why he is so happy a man whose treasure is in heaven, because his heart is there.

First, because he is hereby made and evidenced to be a heavenly man. 1 *Cor.* 15 48. *the first man is of the earth earthly; the second man is of the Lord from heaven heavenly*: here is the difference between all the men in the world: there are some earthly, and some heavenly men: now this is an evidence thou art an heavenly man, because thy treasure is in heaven; as that wisdom that

is

is converſant about earth is ſaid to be *earthly wiſdom*: ſo that wiſdom wch is converſant about heaven is ſaid to be *heavenly wiſdom*: my brethren, an earthly minde is a plague; an heavenly mind is a bleſſednes.

Secondly, he that hath his heart in heaven, is not ſubject to thoſe impreſſions of change as the men whoſe hearts are ſet upon earth; Here every thing is ſubject to change, and we have nothing but changes: *Changes and War are againſt me*, ſaith *Job*: but if a mans eſtate and condition change, ſo his heart do not change, it is no great matter; my heart is not ſubject to change: as I remember *Tertullian* obſerves of the Chriſtians of his time, *Nil crus ſentit in nervo, ſi animus in cælo*: true indeed, they

were under great afflictions of body, but their souls were in heaven out of danger: the heart is out of danger; its true of a man whose heart is in heaven: and his heart is out of Gunshot; afflictions may work on the body, make a change in the estate and outward condition; but his heart is above and out of danger; and therefore the people of God are said to be *those that dwell in heaven*, Rev. 13. 6. *they blasphemed the tabernacle of God, and their names who were written in heaven*: the heart changes not for any evil, because its bound up in an unchangeable good.

Thirdly, he is a happy man whose heart is in heaven, because where his heart is, his life will be, and his conversation. Phil. 3, 20, 21.

3.20,21. Our converſation is in heaven: *now* keep thy heart above all keepings, for out of it are the iſſues of life, *Prov.* 4.23,24. *Therefore if a mans heart be on the earth, his converſation will be below; but if his heart be in heaven, there his life and converſation will be; now when other men are making great ado here below, his heart all the while is taken up about God as his Father, about Chriſt as Mediator, the Spirit as the Comforter, the Angels as his fellow Subjects, the ſouls of juſt men made perfect his fellow Citizens. Oh what a happy condition doth this man live in! his heart being in heaven, his life is there.*

* *Laſtly, it is a clear evidence to a man, that his heart being in heaven, his body ſhall ſhortly be there:*

* Note this laſt head, as an eminent ſeal to this tract, his life, and Miniſtry, they being the laſt words he ever ſpake in the Pulpit.

as Christ when he went to heaven, was our better part, and went to heaven as our forerunner: *just so the heart being in heaven, the better part is there. It is gone to heaven as the forerunner of the body; and as Christs Ascention is an argument of our ascention; so the ascention of the heart is a clear argument that the whole man shall be there where the heart is*, that they may be taken up together with the Lord in the clouds of heaven: *Oh what a Comfort is this! no man is a happy man, but he who hath his heart in heaven, and his treasure there. So much shall serve for the Application of this point, and for this Text.*

Consider I humbly pray you what hath been said: It is of great concernment, and

and such as should have an influence into your whole lives; and know this for a Conclusion, the Word of God will not return to him empty and in vain, though it may be spent upon you in vain.

June 25. 1654.

Elisha

June 25. 1634.

Elisha his Lamentation,

Upon the sudden Translation of

ELIJAH.

Opened in a

SERMON

At the Funeral of

Mr. *William Strong*,

That eminently Faithful Servant and Minister of CHRIST.

By *Obadiah Sedgwick*, B.D. and Preacher of the Gospel in *Covent Garden*.

Zach. 1. 5. *And the Prophets, do they live for ever?*

Heb. 3. 7. *To day if ye will hear his Voice.*

London, Printed by *R. W.* for *Francis Tyton*, at the Sign of the three Daggers in *Fleet-street*, near the *Inner-Temple* Gate. 1656.

To the Right Worſhipful, Colonel Boſwell, Henry Scobel, *Eſq*; *Mr.* Thomas Ruſhall; *and to all the reſt of the Congregation, lately pertaining unto the care of that Faithful Paſtor, Mr.* William Strong, *Preacher of the Goſpel at* Weſtminſter *Abbey.*

YOu were pleaſed to put me upon that ſad ſervice of Preaching at the Funeral of your worthy and dear Paſtor; And ſhortly after that, upon another

another ſervice of Printing what I then had publikely Preached ; I confeſs that I never Preached a Sermon (in this kind) with more grief of heart, and never did I diſcern a Sermon heard and attended with more weeping eyes : certainly God had given in unto him the affections of many perſons, who loved him in his life, and bitterly lamented him at his death.

I was almoſt fallen out with the thoughts of publiſhing any occaſional Sermons , as being moſt

proper

proper for ſcope, and uſe, and working, to the preſent Auditory: But your general deſire hath prevailed upon me to deny my own judgement; and ſince it muſt be ſo, here you have thoſe ſudden and weak fruits (ſuch as they are) and the bleſsing of the Lord go with them.

Of what other advantage they may be (beſides the keeping up a while the name and memory of ſo pretious a ſervant of Chriſt) I know not; but yet I truſt thar God may in-

intend them, and now doth ſend them abroad for the good of the living.

Of this I am ſure, that every perſonal change in the world is an effect of his Providence; and that there is a Doctrinal will for the living, in every providential will of God concerning the dead; and the greater that any perſon is in his relation of uſefulneſs and ſerviceableneſs to Chriſt and his Church, the more emphatical *Selah* doth the Lord (in the removal of him)

him) print out for the children of men.

There was honey found by *Sampſon* in the carcaſe of the dead Lyon; ſo are there many ſweet inſtructions and leſſons to be gathered, not only out of the lives, but alſo out of the deaths of the Miniſters of Chriſt. The laſt Sermon which a people are to ſtudy, and diligently to peruſe, is the death of their Godly Paſtor; for in this God himſelf doth immediatly preach unto them.

As when Miniſters do live,

live, it is but hypocriſie to give them only a few good words: ſo when they dye, it is but a formality only to ſhed over them a few ſad tears.

O that you your ſelves, (and the many other Congregations) who of late have carried their Faithful and Laborious Miniſters to the grave, would ſeriouſly remember that you muſt anſwer God for the quick and for the dead, for your living *Miniſters*, and for your dead *Miniſters*: there are living uſes to be made out

out of dead inſtances: Live, and live the better, live up to the power of Truth and Godlineſs, live like ſuch as are even parting with life, and in hazzard about a ſeaſon: Live like ſuch who did enjoy, and who again would enjoy a choice ſervant to your *Miniſter.*

Though Miniſters die, yet Chriſt lives, and he is preſent with you, and he obſerves all your heart and ways: therefore as you formerly have, ſo now eſpecially ſtrive to abound much more in hea-

heavenly wiſdom, in ſound Judgement, in Faith and Love to our Lord Jeſus, in meekneſs, and gentleneſs, and profitableneſs one towards another, and in all exactneſs of holy walking before your God; hereupon ſhall you finde your late great loſs gratiouſly ſupplied in the anſwer of your fervent prayers: hereupon ſhall you finde the teſtimony of a good conſcience; hereupon ſhall you finde peace in death, and after that, the Crown of life, which God will give

to all that love him.

And for other People, let them repent of the evil handling of their Faithful Miniſters, and beſeech the Lord to give them hearts in their day of Grace, yet to know the things which do concern their Peace; which that we all may do, ſhall be the prayer of

Your ſervant in the Faith of Chriſt,

Obadiah Sedgwick.

A Sermon lately preached in the Abbey of VVestminster, *July* 4. 1654. *At the Funeral of Mr.* William Strong, *Preacher of the Gospel there.*

2 Kin. 2. 12. *And Elisha saw it, and he cryed, My Father, My Father; The charet of* Israel, *and the horsemen thereof; and he saw him no more, and he took hold of his own cloaths, & rent them in two pieces.*

IN the former verse, *Elijah* and *Elisha* are passing on,

and discoursing together: What that Discourse was, it is not expressed. Some do presume to tell us particularly what it was: but very probable it is, that the discourse was altogether suitable unto so great and Holy a Prophet as *Elijah* was: It was very profitable, and very heavenly, he being presently to be taken up into heaven.

As *Lyra* and others of the Papists.

Whiles they were thus discoursing, on a sudden *there appeared a Charet of fire, and horses of fire, and parted them both asunder, and* Elijah *went up by a whirlwind into heaven.* By the *Charet and horses of fire, Peter Martyr* understands the Angels of God, who at this time did put on the species or appearance of *fire:* And with this *fiery* Apparition God was pleased

Ver. 11.

P. Martyr *In Locum.*

pleased to honour *Elijah* at his departure: who in his life time had so much honoured his God with the *fire* of Zeal for his Truth and Worship.

And he went up by a whirlwind into heaven. Some do read it, *that he went up by a whirlwinde of heaven*, or by an *heavenly whirlwinde*: which denotes the manner of his Ascension: but our general Translation and Reading is best, which doth more significantly denote the place unto which he was then carried, Namely, Heaven.

Therefore that opinion of the Papists is very fond: who do affirm that *Elijah was carried into Paradise*, there to stay with *Enoch* until towards the end of the world, and then both of them are to come

Contra perfidiam Antichristi. A threefold heaven.

forth, and to Preach against Antichrist. But this is a meer fancy all along: the Text saith plainly, *Elijah went up by a Whirlwind into heaven.* But what heaven he went into is somewhat argued, especially by the Papists, who it seems will by no means have that zealous enemy to idolatry to be carried into the heaven of the blessed: There is indeed *Cœlum Aerium* (the Aery Heaven, where the Fowls of Heaven do flee) and there is *Cœlum Astriferum*, where the Stars of heaven are; and there is *Cœlum Beatorum*, the heaven of the Blessed, where God appears in eminency, and where Jesus Christ is in glory, and the souls of just men made perfect; thither is *Elijah* carried up, after all his pains, and suffer-

ſufferings, & troubles, & faithfulneſs: Thither I ſay, is he carried up, to receive his Reward, and *Eliſha* is left behinde to do his Maſter more ſervice.

But how doth *Eliſha* take this ſudden parting, and loſs of precious *Elijah*? The Text tels you (*Eliſha ſaw it, and he cried my Father! my Father.*)

Theſe words may be called, *The Lamentation of* Eliſha, upon the ſudden tranſlation of that eminent Prophet *Elijah*: In which you may diſcern.

1. His exceeding grief and ſorrow: *He cryed out*, and until *he ſaw him no more* (ſo *Junius* and *Tremellius* Read thoſe words, *And he ſaw him no more*) *And he rent his cloaths in two pieces*, as Anciently was

the Practise upon the loss, and at the Funerals of dear friends, and of choice and eminent persons.

2. The causes of this his great grief and sorrow: And they were,

1. His own particular loss. The loss of *Elijah* was unto *Elisha* as the loss of a loving and dear Father unto a loving and dear Childe (*my Father! my Father!*) As *David* once about *Absolom, my Son, my Son!* So *Elisha* here for *Elijah, my Father, my Father!* Ah *my Father! my Father!* Oh I have lost a *Father, my Father,* such a *Father*——The *Chaldee* Interpreter renders it, *Rabbi, Rabbi: my Master, my Master:* But in the *Hebrew* it is, *Abba, Abba: my Father, my Father!*

2. The

2. The publique loss (*The Charet of Israel, and the horsemen thereof*) As if he had said, one of the best instrumental helps and safeties that all *Israel* enjoyed, is now taken away; O the staff and the stay is broken!

What the Charet and the Horsemen are to an Army, or to a State, and what the loss of them is unto a State; That was the life, and that was the loss of this Prophet *Elijah* unto all *Israel.*

There are two Propositions onely which I would briefly discourse upon from this Text, at this time, and with respect to this sad occasion.

1. That even the most eminently Faithfull and Zealous Prophets of God, may be,

and ſhall be taken away from a people.

2. That the loſs of any one eminently Faithful and Zealous Prophet of God, ſhould affect the hearts of people with exceeding Grief and Lamentation.

1. Propoſition. *I begin with the firſt of theſe: That even the moſt eminently Faithfull and Zealous Prophets of God, may be, and ſhall be taken away from a people.*

The Prophets or Miniſters of God, they are of different parts and gifts, and they are of different Spirits, and they are of different Uſe and Service: Put them in compariſon one with another, ſome are as Stars of the firſt Magnitude, and others of a leſſer Magnitude: ſome are as the Cedars, and others are but as ordinary trees:

trees: Some are more richly and plentifully endowed and furniſhed; others are not ſo, they are lower by the head: ſome are vigorouſly active, and are raiſed up, and laid out for the general Advantages and Managements of Religion; yet others are not ſo; though all be Builders, yet all of them are not Maſter-builders. They differ much in their Gifts, in their Graces, in their Services, in their Uſefulneſs: Nevertheleſs they muſt all agree in this, they muſt all dye, they muſt all be taken away. Here in the text, *Elijah was taken away*, and what was he? he was a Prophet, and in ſome ſenſe more then a Prophet: He was a Prophet of the higheſt rate, moſt eminent for faithfulneſs and zeal, (that was his

As *Elijah, Paul, Calvin* and *Luther.*

Gifts will free from indiſcretion, & Grace from hell, but nothing from death.

excellency) *Noah* was eminent for uprightnes, and *Moses* for meekness, and *Job* for patience, and *Solomon* for wisdom, and *Joshua* for prowes, and *Josiah* for tenderness, and *Elisha* for Miracles, and *Elijah* for zeal, and courage, and faithfulness. All the false Prophets were nothing to him, nor *Jezabel* the Queen, nor *Ahab* the King: and although (in his opinion) he was left alone to sustain the cause of God; yet he alone continued faithfull and zealous. Nevertheles this holy and excellent man of God is taken away, and suddenly, and in a very needfull time.

Zach. 1.5. *Your Fathers, where are they? And the Prophets, do they live for ever?*

No, no, they do not *live for ever*; Nor yet (many times) very

very long! You may finde them for a while in the Study, and for a while in the Pulpit, and after a little while you may finde them in their graves.

The Reasons of this Divine dispensation (besides many other) are these:

4. Reasons why God takes away his most faithful prophets

1. Because even the most faithful Prophets of God, are Stewards but for a time; of them as well as of others it must be said, Ye shall be no longer Stewards: they have their determined work, and their allotted time for that work; their reward shall be measured by eternity. But their work and their life are measured by time; so much work for so much time, and then their Master calls them home.

In

In Scripture you read that
2 Cor. 5.20. they are sometimes called *Ambassaders*, who are choice persons sent abroad by a special Commission; and when they have finished their Legation or Treaty, then must they return back unto their Prince; the Prophets or Ministers of God, are the Ambassadors of God in a special manner, Authorized to treat with sinners to be reconciled; perhaps sinners will hearken unto them, and conclude upon terms of saving agreement; perhaps they will not: These have but their time to hearken, and they have but their time to offer and perswade, and when that is expired, the Lord calls them home.

1 Cor. 3.9. Again, you finde them sometimes called labourers and

and workmen; the labourer goes forth in the morning, and he does his days work, which when he hath finiſhed, then he comes home and takes his Reſt. Thus it is, and thus it ſhall be with the beſt of Gods Prophets and Miniſters, who are alſo called the Meſſengers of God, and muſt return unto him an anſwer, what they have done, and how they have ſped.

2. There is a day of recompence for them, their reward is with the Lord, they are imployed by a good Maſter; and as there are the works of faithful ſervants for them to do, ſo there is the reward of a faithful maſter for them to receive: there is a Prophets work here, and a Prophets reward hereafter; Chriſt

Christs cals it our Masters joy, and *Paul* calls it a Crown of Righteousnes; the faithfull and laborious Ministers of God, though despised and injured by men on earth, yet they are loved and encouraged by Christ: and as they are a means to save others, so they themselves shall be saved, and shall shine as the stars for ever and ever, they shall be with the Lord for ever, they shall be everlastingly blessed.

And therefore they must die, they must away: else they cannot take possession of the inheritance reserved for them, nor of the Crown laid up for them; indeed in this life they have the assured hopes of eternal blessedness, and the first fruits, and some tasts;

taſts; but the ful & perfect poſſeſſion and fruition comes not to them, nor to any in this life: that comes only after death; and therefore *Paul* deſires to be diſſolved, and ſo to be with Chriſt.

3. The Lord doth this to puniſh the ingratitude of people, who do deſpiſe, and diſgrace, and deſpightfully uſe his ſervants, the Prophets, injuriouſly handle them, and there is no man that will plead for them, and right them.

Of all the men in the world, the faithful Prophets of God do the moſt good to others, and finde the worſt reception from them.

Jeſus Chriſt chargeth this unworthy dealing upon Jeruſalem, *Mat.*23.37. *O Jeruſalem, Jeruſalem, thou that killeſt the*

the Prophets, and stonest them which are sent unto thee! And Stephen chargeth it upon them, *Act.*7.52. *Which of the Prophets have not your Fathers persecuted?* And *Paul* complains in 1 *Cor.* 4.13. *We are made as the filth of the world, and are the off-scouring of all things to this very day.* Men do affront and contemn, they do revile and reproach, they do oppose and contradict, they do threaten and persecute the faithful Prophets of God: and those of them who are most faithful and most zealous, are most hated and most persecuted.

Now the Lord will not bear with this odious ingratitude, and with this barbarous injuriousness done unto his faithful servants; he is extreamly

treamly ſenſible of all the evil done unto them, of all the evil words ſpoken againſt them, and of all the evil counſel and devices taken againſt them, and of all the evil works done againſt them: *Touch not mine Anointed, and do my Prophets no harm,* ſaith God: *Saul, Saul, why perſecuteſt thou me?* ſaith Chriſt. Pſa. 105. 15. Act. 9. 4.

And therefore he takes away his choice Prophets and Servants in Judgement, from ſuch an ungracious and ungrateful people, in effect ſaying unto them thus much; *Ye will not be taught, and you ſhall not be taught any more; and you will not hearken unto my meſſengers, but mock and deſpiſe them: therefore they ſhall ſpeak no more unto you in my name; your houſe ſhall be left unto you deſolate. Ye*

ſhall

Mat. 23. 39. *shall not see me henceforth* (said Christ) *till ye shall say, Blessed is he that cometh in the name of the Lord.*

4. The fourth and last reason why the Lord takes away his most eminently faithfull and zealous Prophets from a people, is this, To shew unto a people the uncertainty and instability even of spiritual opportunities, that they are but a season (which is pretious, but unsure) that they are a short day, and a Sun that may set at noon day.

There are four things which do admit of much uncertainty.

1. One is, all our earthly possessions and comforts; *wilt thou set thine eyes on that which is not?* saith *Solomon, Prov.* 23. 5. There is no earthly comfort what-

whatſoever, which is not altogether uncertain, nay altogether uncertainty; it is but as the ſhade on the Dyal, on which you look, and may be gone before you turn back to look on it again.

2. The ſecond is, The gratious motions of the Spirit of God working upon our ſpirits: *My ſpirit ſhall not always ſtrive with man*, Gen. 6. 3. *Rara Hora, Brevis mora*, ſaith *Bernard*. The dealings of Gods Spirit with us, are many times like *Peters* viſion of the ſheet, which was let down, but quickly drawn up to heaven again; and indeed there is no man who reſiſts or neglects any one motion of Gods Spirit, but he puts it upon an uncertainty whether he ſhall meet with any other motion more.

3. The

3. The third is, the day of Grace, our Gospel-day, wherein Christ reveals himself, and offers himself, and mercy, and peace, and salvation; this is a day for eternity, but it is not an eternal day: It may quickly be lost, and for ever lost. *O if thou hadst known* (said Christ to Jerusalem) *even Thou, at the least in this thy day, the things which concern thy peace —— But now they are hid from thine eyes:* *q.d.* Thou hadst thy day, and now thou hast lost thy day.

Luk. 19. 42.

4. The fourth is, all the lifes, and pains, and labours of the Prophets and Ministers of God, they are all fluent and uncertain.

This day the Minister lives and preaches, the next day he is sick and dyes; you cannot say

ſay of the beſt Miniſter on earth, he ſhall be ours for ever, or long, or a week, or a day: ſuch an inſtability is there, not only in the beſt of our outward comforts, but alſo in the beſt of our ſpiritual helps.

And there is much of the wiſdom of God in this very particular contingency; he hath his good ends in it, to awaken the hearts of people from carnal ſecurity and preſumption, from all careleſneſs and neglects, and to ſtir and quicken them to all heavenly ſerioufneſs, and wiſe carefulneſs, both to know the day of their viſitation, and likewiſe to improve the light, whiles they enjoy the light.

There are two works upon which all ſpiritual uncertainties (in Friends or Miniſters) ſhould put us. 1. One

1. One is therefore to prize what is present; there is no certainty but in that which is present; that is ours, and nothing but that is ours: the present Sermon, that is ours, and the present offer of Christ; prize what is present; for the future is uncertain.

2. Another is therefore to act with all our power, to do as much in a little time as others are doing in a long time. Nay, to be striving and treasuring up in a little time so fervently, and so diligently, as if we had no more time.

There is an uncertainty in the lives of Gods Prophets; therefore people should ply their doctrine, and their help with all their strength; hear them as if they should never hear them more, and confer and

and draw from them, as if they ſhould never ſpeak with them any more: but more of this in the Uſes now following.

May and doth God tranſlate even an *Elijah*? doth he take away the moſt eminently faithful and zealous Prophets? Hence a double advertiſement. 1. One to Miniſters. 2. The other to People. Vſe 1. *A double advertiſement.*

Firſt to Miniſters; loyter not, loſe no time, ſtand not idle at all, up and be doing your Maſters work; do not talk of this pain, and of that ach, nor of this weakneſs, nor of that indiſpoſition, but ſpend and be ſpent, be inſtant in ſeaſon and out of ſeaſon, watch and labour, pray and inſtruct, reprove and comfort, pull down, and build up, always abound-

abounding in the work of the Lord. O said that eminently religious, and judicious *Calvin*, (who had worn himself to the very bone with often praying, and studying, and preaching, and writing; and therefore being entreated by his friends a little to spare himself, no saith he, but I desire that when my Master comes, he should finde me working: And so that precious *Jewel*, his desire was that he might die preaching: And learned and pious *Reynolds*, he would not lose time; he lookt at the end of life, more then at life it self.

Nec propter vitam, vivendi perdere finem.

O Brethren! Ye also have but your day, ye have but your day to serve the Lord Jesus Christ, and ye have but your day to save your own soul;

souls; and ye have but your day to save the souls of them that hear you: And your day of working seems to be more variable and contingent then the day of other men; for if ye be impartially faithful, and zealous, ye shall be sure to meet with all discouragements and oppositions from all sorts of ungodly men: who if they cannot stop your mouths, will yet do all they can to break your hearts. And besides that your constant studies, and diligent labours, and publike preachings, and private conferences, and several other imployments, will weaken your spirits, spend your lungs, consume your strength, and hasten your death.

However, the Lord will take you away, and perhaps

he will come and take you away suddenly: therefore be diligent still, and laborious still, and faithful still, and zealous still, and wise still, in giving unto every servant his proper portion. *Blessed is that servant, whom when his Master comes, he shall find so doing*: this is he who shall meet with that welcome, *well done, good and faithfull servant, enter thou into the joy of thy Lord.*

2. Secondly to the People; Seeing that their faithful Prophets and Ministers shall be taken away from them, let them remember two things for their parts.

1. Let them encourage faithful and zealous Prophets, who do enjoy them: O do not kill them, and break their hearts, and thrust them into their

their graves by ſlightings, by revilings, by quarrellings, by troublings, by remaining ſtill ignorant, and unprofitable, and barren; nor by continuing obſtinate, diſobedient, hardened, and unbelieving.

No, by no means, but honour them, and love them, and deal kindly with them, and pray for them, and encourage them all you can. Why Sirs, They do pitty your ſouls, and they do watch for your ſouls, and they do pray for your ſouls, and they do ſtudy and weep, and preach to ſave your ſouls. And therefore let them have love for love, and care for care, and reſpect for reſpect; they give you bread, do not give them ſtones; they bring mercies to you, do not you caſt your curſes upon

them ; they attend to your ſalvation , and peace , and comfort ; do not requite them evil for good , but let them have good for good,&c.

They are given to you, and for you, they are your ſervants.

2. Improve their preſent ſurvivance , and your own preſent freedom : O it is a naughty frame of ſpirit to praiſe the dead , but not to prize the living ; To ſet out with a large commendation the manifold vertues and ſayings of Miniſters that are dead ; yet not to regard , nor make uſe of the parts and pains of thoſe that are living, and preaching unto us.

But let us be more wiſe : *Eliſha* here is found travelling and conferring with *Elijah* before he is taken away : Now you may hear your Miniſters inſtructing and perſwading you,

you, but within a ſhort time you ſhall never ſee, nor hear them more. Now you may go unto them, and open your doubts, and diſcover your ſouls wants, and diſeaſes, and crave their Counſel, and take their Directions, & partake of their Inſtructions, and receive comforts by them; But within a ſhort time they are changing, and fainting, and dying, and giving up the Ghoſt, and can never be inſtrumental to your ſouls any more!

O loſe not your Tide, and loſe not your Spiritual opportunity: Every faithful and godly Miniſter is like a garden in the Spring-time, and the people ſhould be like ſo many Bees, flying every day unto the Flowers in that garden, to ſuck out the honey, and carry *Simile.*

it home to the Hive.

You may now get that counsel, that direction, that satisfaction about the condition of your souls, which may stick by you all the days of your life.

Remember Sirs! As it will be an heavy Judgement if you make no use of your faithful Ministers, so it will cut you to the very heart when your Ministers are dead (and then can be of no more use unto you) that you made so little use of them living, that you traded so slightly, that you have been such strangers to them, that you did not enrich your souls by them. O that people, who do enjoy able and faithful Ministers, were (then) possessed of two Graces; one is of humility, to see their own wants; the other is of wisdom, to see their

their ſeaſon for the ſupply of them: *Wherefore is there a price put into the hand of a fool, ſeeing he hath no heart to make uſe of it?*

Thus have I finiſhed the firſt Propoſition; namely, That even the moſt eminently faithful and zealous Prophets of God may be, and ſhall be taken away from a people: I now proceed to the ſecond Propoſition, which is this.

2. Propoſition

That the loſs of any one eminently faithful and Zealous Prophet of God, ſhould affect the hearts of the people of God with much grief and lamentation: (my Father, my Father; the Charet of Iſrael, and the horſemen thereof!)

When *Moſes* that eminent Prophet died (there aroſe not a prophet ſince in *Iſrael* like unto *Moſes*) *The children of*

Deut. 34.8. *Israel wept for him in the plains of Moab thirty days; So the days of weeping and mourning for Moses were ended.* When *Samuel*, that faithful and eminent Prophet died, what a mourning & lamentation was made for him: *Samuel died,* 1 Sam. 25.1. *and all the Israelites were gathered together and lamented him.*

The like you read of *Steven*, *Devout men carried Steven to* Act. 8.2. *his burial, and made great lamentations over him.*

There are three things which do concern us, when God takes away any faithful servants of his.

1. One is a serious consideration of the hand of God in this: for though their death be a mercy unto them, (*Blessed are the dead that dye in the Lord.*

And

And precious in the ſight of the Lord is the death of his Saints.) Yet their death may be a Judgement to us. Revel. 14.13. Pſa. 116. 15.

As a godly Miniſters life and doctrine is either *in Remedium*, or *in Judicium*, either they are the ſavour of life unto life, or they are the ſavour of death unto death: So the loſs of them is certainly an advantage to themſelves, and ordinarily it is a judgement and puniſhment unto a people: And therefore we ſhould not ſlightly paſs over their death, but conſider, and lay ſuch ſtrokes of God to our hearts, *The living will lay it to his heart*: Surely he ſhould, ſurely he will. Eccleſ. 7.2.

2. The ſecond is a prudent reflexion upon our ſelves; what there is in our ſelves which

hath contributed unto so great a loss: for not only diseases in a Minister, but also sins in a people may have a great hand to take away the life of their Minister; and therefore there is reason for us to reflect and search.

In every ordinary loss that befals us, we should search our hearts, and try our ways, and say, Why is this evil come upon us? much more should this be done, when a Spiritual loss befals us; *When the Lord takes away from us the staff and the stay, the Judge and the Prophet.* When he smites the Shepherd, and the sheep are like to be scattered; when he removes his Angels from his Churches.

Isa 3. 1,2.

Now is it a time to stand still, and to gather our selves together,

together, and to ſay, What have we been? and what have we done? how have we walked? what hath been our deportment under the Goſpel? what our anſwerableneſs thereunto? hath not our unthankfulneſs, hath not our barrenneſs, hath not our diſregard, hath not our diſobedience cauſed the Lord to make this breach? to take away the light from us?

3. The third is a mournful Lamentation; we ſhould be very ſenſible of ſuch a loſs: yea, in ſome proportion unto the kind and greatneſs of it: For as the enjoyment of an eminently faithful Prophet (or Paſtor) is an exceeding bleſſing (it is promiſed amongſt the chiefeſt of mercies, *I will give them Paſtors after mine own heart,*

Isa. 30. 20.

heart, and thine eyes shall see thy Teacher.) So the death of such a one is an exceeding loss, and consequently requires exceeding Grief and Lamentation.

Six great losses.

There are six great losses, and do you judge whether they be not so.

1. The first is the loss of a soul, how great is that loss? all is lost if that be lost.

2. The second is the loss of true Religion; and the glory is departed from Israel, when that is gone.

3. The third is the loss of Gods smiling favour and presence; when that withdraws, then the Sun is set, and it is night, and darkness, and fear, and trouble with the soul.

4. The fourth is the loss of peace in conscience; now begins

gins the wars and tumults, and the bones are broken.

5. The fifth is the loss of the Gospel; now the gates of heaven are shut up, and the worst of famines seizeth our souls.

6. The sixth is the loss of faithful Prophets, and Ministers of God; now the stones are fallen, and the shields of the earth are fallen, and the interpreters, the men of thousands, and the watch-men set upon the Towers, and Bullwarks, are cut off, and the Ambassadors of Christ, and of peace are called home, and the servants and furtherers of our salvation are discharged.

Now the more that any loss borders upon souls, and upon salvation, the more heavy and sharp

sharp is that loss, and with that loss we should be much afflicted and troubled.

Q. *But may some say, why all this ado? Why such a crying out, and such a laying to heart, such a grieving and mourning, and taking on, and troubling of our selves upon the loss and death of faithful and Zealous Prophets? What are they more then other men, for place, for use, for service, that there must be such a stir for them? They are a company of busie and troublesom fellows, the Troublers of* Israel.

Sol. So indeed did *Ahab* speak of gracious and zealous *Elijah*; *Ahab* (who sold himself to work wickedness in the sight of the Lord) he said thus unto *Elijah*, *Art thou he that troubleth Israel?* But to let

let railers go, there are two Reaſons to be found in the Text for a mournful lamentation upon the death of the faithful Miniſters or Prophets of God; whereof one reſpects the people of God, who ſtood in relation unto them, as children unto a father, and the Prophets ſtood in relation to them as fathers unto children; and the other Reaſon reſpects the publike civil State.

1. In reſpect of the Relation between Faithful Miniſters and a People.

Their Relation is that of *Father* and *Children* (*my Father, my Father, cries Eliſha here*) and truly this Relation hath in it more of Love, and more of Grief then any other Relation; when *Joſeph* buried *Jacob* his Father, *They mourned with*

Gen. 50.10.

with a great, and a very sore lamentation.

Now every faithful Prophet or Minister of God is a Father unto the Saints or people of God.

1. For Spiritual generation: under God he is a Spiritual Father, and begets them again by the Gospel; this the Apostle expresly delivers in several places.

1 Cor. 4. 15. *Though you have ten thousand Instructers in Christ, yet have ye not many Fathers; for in Christ Jesus I have begotten you through the Gospel.* He was an Instrument or means used by God for their New-birth. So *Philemon* ver. 10. speaking unto him *of Onesi-*

Oneſimus, *whom* (ſaith *Paul* there) *I have begotten in my Bonds.*

2. For loving and tender affection; a Father doth not more love his Natural childe, then the faithful Miniſter doth thoſe whom he hath begotten unto Chriſt: *Take thine only Son Iſaac whom thou loveſt*, ſaid God to *Abraham*, Gen. 22. 2. *The Elder unto the Elect Lady and her children*, *whom I love in the Truth.* 2 Joh. 1. So *Paul* to the *Corinthians*, Apologizing for himſelf in not being burdenſom unto them, 2 *Cor.* 11. 11. *Wherefore?* ſaith he, *becauſe I love you not?* q.d. Do you think that the want of love in me unto you is the reaſon of that forbearance? *God knoweth*: q.d. God himſelf who knows all

all hearts, he doth know that I love you.

Nay, ſo great is the love of benevolence in a faithful Miniſter unto his people, That he is contented for a while to delay his own eternal ſalvation and happineſs, that he may be a little more helpful and uſeful unto his people; this prevalent affection you may read expreſly in the Apoſtle *Paul.*

Philippians 1.23. *I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.* (i.e.) For my ſelf.

Verſe 24. *Nevertheleſs to abide in the fleſh is more needful for you.*

Verſe 25. *And having this confidence, I know that I ſhall abide, and continue with you all,*

for

for your furtherance and joy of faith.

The Apoſtles difficulty and ſtreight was about his own perſonal intereſt, and their common ſpiritual good. If I die, I ſhall gain by death, I ſhall be with Chriſt: But then you will loſe; I muſt no more be with you, to ſerve, and further your Faith and Joy: well ſaith he, I am content, I am willing to live a little longer for the beneficial ſervice of your ſouls, rather then preſently to depart and enjoy my happineſs with Chriſt: O what a love was this?

3. For care and watchfulneſs; how careful is the Father for his children? Children are the uncertain comforts, and the certain cares of their Parents: and how watchful

ful is the father for the good of his children, and againſt any evil that they may fall into: they counſel them, they look after them, they follow them with their tears, and with their many prayers. This likewiſe is applied unto the faithful Miniſters of God: they do naturally care for the eſtate of their People, *Phil.* 2.20. As if they were led thereunto by inward Bowels, and by a natural inſtinct: and they are watchful for them, and over them. Heb. 13.17. *Obey them that have the Rule over you, and ſubmit your ſelves, for they watch for your ſouls*: Ah Brethren! when you are ſleeping, they are watching; when you are minding your Trades, then are they ſtudying your ſalvation; when you are following your

your delights, then are they mourning and praying for your souls: they are caring and watching how to get your hearts changed, how to bring in your souls to Christ, how to get your sins mortified, your temptations answered, your doubts resolved, your consciences to be setled and comforted: they fear in your fears, and they are troubled in your troubles, they mourn in your sorrows, they rejoyce in your peace, &c.

4. For all the offices and duties of a Father: you read in Scripture of the several duties of a Father. As first, Instruction and Direction. Secondly, Reproof and Correction. Thirdly, Compassion and Comfort. Fourthly, Provision and Expences. In all

all these doth every faithful and zealous Minister of God abundantly appear, and put forth himself: He instructs the ignorant, directs the doubtful, warns & reproves the unruly, pitties the weak, comforts those that are cast down, provides food of all sorts for his people, milk for Babes, and meat for those of full age: lays out himself, spends and is spent; lays out all his received treasure, and stock of spiritual goods amongst them; is grieved if his children walk unworthy of the Gospel: and nothing doth more rejoyce him then to see them walking in the truth, and prospering in Christ: As his first great desire is to match every one of them to Christ, so his next great endeavor is that they may

Heb. 5. 14.
2 Cor. 13. 11.

may abound with all the fruits of righteouſneſs which are by Jeſus Chriſt.

Now judge what the loſs of ſuch a perſon is: It is ſad to loſe ſuch a faithful friend as *Jonathan*, and ſuch a loving and tender father as *Jacob* was; much more ſad and heavy is it to loſe ſuch a father whom God hath made an Inſtrument to regenerate our ſouls, to reſcue us from the power of darkneſs, to bring us unto Jeſus Chriſt, and unto ſalvation by him. When a perſon can ſay of a Miniſter, Had not the Lord ſent ſuch a one, I had (for ought I know) been damned, I had gone on in my ſinful curſed ways, and had everlaſtingly periſhed: But it pleaſed the Lord by his Miniſtry to open mine eyes, and to awaken

awaken my conſcience, to make me to ſee my ſins, and all my ſpiritual miſery, and to humble and break my heart, and to direct me in the way how my poor ſoul might be brought in to Chriſt: Yea, and did work ſo effectually, that at length I did by faith cloſe with Chriſt, and ſince that my ſoul hath been refreſhed with the joys and comforts of the Holy Ghoſt: And beſides all this, I have received (at ſeveral times) ſpecial directions for my walking, ſingular helps againſt doubts, fears, and temptations, &c. Truly the loſs of ſuch a Miniſter, of ſuch a Father will diſtreſs us, will melt us, will make our hearts to mourn and lament.

2. In reſpect of the Pub-

Publique Civil State,

Unto which faithful and zealous Prophets are the *Charet of Israel, and the horsemen thereof*: some render the words, *Currus Israelis & militia ejus.*

Faithful and zealous Prophets of God are useful and serviceable, not only for the spiritual estate of mens souls, but also for the temporal interest of a Civil State; *Micah* said, *Now I know that the Lord will do me good, seeing I have a Levite to my Priest.* I dare confidently affirm that the faithful Ministers of God are so far from being a curse and detriment unto a Nation, that they are a blessing unto it, and a strength and safety unto it; Nay, let me speak truly, They are of more strength and safe-

Iudges 17.13.

ty then all *Charets and horsemen.*

There is (I confess) some strength unto a people by them, and so there is some strength unto a people by wise Counsellors, and so there is some strength unto a people by Unity and Concord at home, and so there is some strength by confederations abroad; but the chiefest strength of a state (under God) lies in faithful and zealous Prophets, and in faithful and godly persons.

Quest. *You will say, how can this be? what are they but a company of weak men, and (commonly) despised men? what good can they do to a Civil State, or for it?*

Sol. It is granted they are but weak men, and they are de-

despised men in the world: yet it was the poor man (whom no man remembred) who did by his wisdom deliver the City: and you read that by *a Prophet the Lord brought* Israel *out of Egypt, and by a Prophet was he preserved:* But I shall by a few Arguments demonstrate that the faithful and zealous Ministers of God are the greatest strength and safety unto a Nation. Eccles. 9. 16. Hos. 12. 13.

1. There is no greater strength and safety for a people then this, that God owns them, and God is present with them: the greatest people on earth are nothing if the Lord leaves them, and departs from them: therefore said *Moses* unto the Lord, *If thy presence goes not with us, carry us not hence.* q.d. Lord! *We* Rom. 8. 31. Exod. 33. 15.

are nothing without thy presence, we cannot be a sufficiency to our selves, nor a safety to our selves at all: thy presence is all in all to us, and for us.

But the faithful and zealous Prophets (or Ministers) of God, are a special means of Gods presence with a people; which may thus appear.

1. They are a means to engage a people unto God, to bring their hearts unto him, and to acknowledge and own him only; you read this in *Elijah*, who brought back the hearts of the people of Israel unto the Lord, and they cryed out, *The Lord is God, the Lord is God.*

1 Kin. 18.37, 39.

2. They are a means to keep the worship of God, and his Ordinances pure; and remember

ber this, that as long as a people do own God, and as long as his worſhip and Ordinances are preſerved pure amongſt them, ſo long God is preſent with them, who is their only rock and ſafety.

2. They are the ſpecial inſtruments which God doth uſe to keep a people from ſin, and to bring them unto repentance in caſe of ſinning: they warn and threaten them from the Lord, and teſtifie and cry aloud againſt their tranſgreſſions, and will not ſuffer them to go on in wickedneſs, but ſtrive with them, and exhort them daily, and preſs upon them all ſorts of Arguments (from Judgements and mercies) to ceaſe to do evil, and to learn to do well, to forſake their evil ways, and to turn to

the Lord: this we finde in Scripture, and this we finde in experience, and therefore they are the most eminent means of safety unto a people.

Beloved, they are our sins (and they only are) the fountains of all our miseries; our sinful evils bring upon us all our miserable evils; thy ways and thy doings have procured these things unto thee; this is thy wickedness, (*i. e.*) the fruit and effect thereof.

Jer. 4. 18.

And if sins be removed, then miseries are removed, and all danger is over: God is again well-pleased, and returns with loving kindness, and much prosperity unto a people, as you may read in the times of the Judges, and of the Kings.

3. They are the choisest instruments

struments which God doth use to teach a people his will and ways; by them doth God make known his Laws and Statutes, and ways; this is the way, walk ye in it; in these paths you shall finde rest unto your souls: and by them doth God keep a people in his ways, they are the Instruments used by God to keep a people upright and stedfast in walking before him.

1 Sam. 12.23. *I will teach you the good and the right way.*

And this is a peoples strength and safety: Gods ways (and none but his) are ways of safety; while a people walks in his ways, he will be their sun and shield, their rock and strength, their God, and their salvation.

4. They are of singular use and benefit to the Leaders of a people (if they will receive

such among them) the faithful Prophets of God have been a means to convert wicked Governors, and to keep others of them right in the ways of God: you read of *Jehoash, that he did that which was right in the sight of the Lord, all his days wherein* Jehoiada *the Priest instructed him*: See of what excellent use that good man was unto *Jehoash*.

2 Kin. 12. 2.

There are none who will deal with the Governors of a people so plainly, so conscientiously, so seriously, so earnestly, as the faithful Prophets of God: they will speak to them when none else dare speak to them; they will tell them of their sins, as well as their inferiors; they will make known unto them all the minde and will of God concerning them; they

they will put them upon the power & practice of godlines, as wel as others, nay, more then others; they will ſtir up their hearts to be zealous for God, and his truth, and his ways, and not to ſuffer any provocation of God in the Land.

Now this comes to be of great ſtrength and ſafety to a people: as a peoples misery lies very much in the iniquity of Rulers, ſo a peoples happineſs lies much in the godlineſs of their Rulers; if the Judgements of Rulers are right in the things of God, if their hearts do indeed love God, if they themſelves do make conſcience to walk in the ways of God, if they once come to be tender of the honour of God, and will own and encourage the power and

practise of godliness: why, such Rulers are a singular blessing unto a people, and they are a means of manifold blessings unto them: And therefore faithful and zealous Prophets are an eminent strength and safety to a Nation, who are special helps for all those gracious qualities in such as do govern a Nation.

5. I might add one thing more to demonstrate the assertion, and that is this; faithful Prophets are much in prayer for a Civil State, and their prayers are very prevailing with God: Said *Samuel, Gather all* Israel *together to* Mizpeh, *and I will pray for you unto the Lord*; *and he cried unto the Lord for Israel, and the Lord heard him.* His prayer was a means to discomfit the Host of

1 Sam. 7.5.9.

the

the *Philiſtims*: ſo when there was a great drought in the Land of *Iſrael*, that it was like to periſh, *Elijah* prayed, *and the heavens gave rain, and the earth brought forth her fruits*: his prayer was a means to preſerve the Land: many more inſtances might be given, but I muſt haſten to the application of all this unto our ſelves. Iam. 5. 18.

Is the death and loſs of any one faithful and zealous Prophet of God, a juſt cauſe of grief and lamentation? Then what ſad thoughts, and melting affections ſhould take us up for the death and loſs of many eminently faithful and zealous Prophets of God? We have (of late) loſt many precious Servants of Chriſt, many faithful Laborers in his Vine-yard, I fear that we have not *Uſe* 1. Dr. *Hill.* Mr. *Wilſon.* *Maſter Whitaker*, &c.

not laid those losses to heart; that may be affirmed of most of us wch is spoken in *Isa.* 57.1. *The righteous perisheth, & no man layeth it to heart; & merciful men are taken away, and no man considereth that the righteous are taken away from the evil to come.*

There are (unto me) yet four sad presages of some future evil, and they are;

1. The great indifferency about the great truths of Christ.

2. The great want of the power of godliness in the Land: superstition and prophaness still abounding.

3. The great contempt of the Ministers of the Gospel.

4. The great inconsideration of the death of so many choice Prophets & Servants of God: To many persons their life is a burden, and their death is a rejoycing. When

When *Metellus* heard of the death of *Scipio Africanus*, he ran out into the publick *Forum*, or Market place, and cryed out, *O Citizens, come ye forth, and conſult what is to be done, for the walls of your City are fallen down*: Surely there is matter of deep thoughts, and ſad afflictions in theſe ſolemn diſpenſations of God of late. For an Husband man to pull out the weeds in the garden, this is nothing: but for him to pluck up the Flowers, and the choice Plants, there is ſomething in this: for him to take away the rotten Hedge, this is nothing, but to break down the wals about the Vineyard, there is ſomething in this. To take off a tile from the top of the houſe, it is nothing; O but to take away the Pillars, there is ſome

Concurrite cives; urbis veſtræ mœnia corruerunt.

some great change now indeed. We read that when *Noah* (that Preacher of righteousness) was taken into the Ark, then the flood followed; seldom doth God gather his Prophets by clusters (as it were) but there is some great evil neer unto a people: nevertheless people (generally) are secure, and stupid, and foolish, though God smites them in one of the choicest blessings which he vouchsafes to the Sons of men.

They see loss upon loss, and death upon death; here a Minister dead, and there a Minister carried to his grave, and usually this is all the fruits of it; Is such a one dead? and I pray you how long was he sick? and whereof did he die? and what hath he left his poor wife

wife and children? It is great pitty, the man was an honeſt man, and preacht well; and here is all.

Now to ſuch careleſs, and cold, and dull perſons (eſpecially if any ſuch have had any reference unto faithful and laborious Miniſters) who can thus ſlightly paſs over the death of their Paſtors, I have four things to ſay.

1. It is a ſign that you never truly loved their perſons; no, no, for all your complements, and for all your pretences, yet you never truly loved them; of all affections, love is moſt apprehenſive and ſenſible. If it enjoys, there is much delight; If it loſeth, there is much ſorrow: love is very ſenſible of what it enjoyes, and of what it loſes.

2. It

2. It is a sign that you never prized them in their Ministry; if you make no more of them being dead, certainly you made little of them being living: affections do most appear and discover themselves upon death: absense, and difficulties, and oppositions, and death, these are tryals and discoveries of true love, and therefore if you can so slightly bear the loss of your faithful Ministers, assuredly you never knew the worth and use of them as Ministers of Christ.

3. It is a sign that you never received any Spiritual good by them at all, If you had done so, your hearts would have been knit unto them in life, and at least have shed a tear for them in death.

Their

Their death would presently call up all those heavenly counsels, and all those seasonable directions, and all those spiritual satisfactions, and all those sweet comforts of God, which you by them did receive: At such a time I remember how he thus spake, and at such a Sermon, and at such a meeting, and in such a conference; and now I shall never see him more, nor confer with him more: the heart would melt to think of these things.

4. It is a sign that God hath in Judgment taken away your faithful Ministers from you, even for your want of love to the truth, and for your slighting and neglecting the means of Grace, for which you must give a severe account unto God.

And

And let me tell you, that so many faithful Ministers as you have heard, and so many heavenly Sermons as you have heard, (or should have heard) the more heavy will the account be unto God, and the more dreadfull will Gods Judgements be upon you for your unthankfulness and unprofitableness: I grant that the Prophets dye, but remember, that a peoples accounts for the pains and labours of those Prophets never die, but do remain upon Record as a witness against you.

Use 2. The next use shall be an Item unto all of us here this day, and more especially to them who are particularly interessed in our great loss; that they would in a singular manner lay to heart this great breach

breach which God hath made, and this great loſs which hath ſuddenly, and unexpectedly befallen us! Ah Sirs, Who that ſaw and heard that precious Miniſter of Chriſt, the beginning of the laſt week, did think to hear of his death towards the latter end of the ſame week? who that heard him preaching of *laying up treaſure in heaven*, did imagine that ſuch a treaſure ſhould be taken away from earth, and himſelf (ſo ſuddenly) be laid up in heaven!

Alas! for me to ſpeak of this Prophet, and of one common loſs, of the many loſſes in this one loſs: truly, I am not fit, I am not able, becauſe I knew him much, and honored him much, and loved him much: only this I will ſay of him;

him; That one so plain in heart, so deep in judgement, so painful in studies, so frequent and powerful, and exact in preaching, so laborious with, and useful to his Congregation, so able to convince the Gainsayer, so zealous in contending for the Truths of Christ, so fit for all Ministerial Services (besides his personal and domestical course of Godliness) of his time, I have not known the like.

Really, he was another *Elijah*; let me a little compare them: How zealous was *Elijah* against the false Prophets of *Baal*? How laborious was *Elijah* to bring back the people of *Israel* to the true God, and to the true worship of God? How stout and resolute was *Elijah* in delivering the

the Message of God, even to the face of King *Ahab*? How quick was he with *Ahaziah* for sending messengers unto *Baal-zebub* the God of *Ekron*? How fervent and potent in Prayer? How diligently laborious to his dying day? How sudden was his remove and departure? All this Spirit, and much more then this of the Spirit of *Elijah* was found in him.

Now if you do but consider what eminent gifts and graces appeared in him, and how seriously, and humbly, and dexteriously these were laid out for the glory of Christ, and for the service and benefit of the Church of Christ, we have cause in the loss of such a Prophet to cry out, *My Father,*

Father, my Father; The Chariot of Israel, *and the Horsemen thereof.*

Use 3. But I will speak no more of him, nor to you of him; his death I see hath made a general and deep impression upon your hearts: All that remains to be spoken, shall be unto you his Hearers, and especially unto you his late Congregation; there are four things which I would briefly offer unto you.

1. Grieve in a Spiritual way, and upon Spiritual considerations, that God hath deprived you of such a Spiritual Pastor, and Helper, and Comforter.

2. Remember and lay up those soul-saving Truths, wch you have so often heard from him, & wisely improve them, in all your occasions: when

Elijah

Elijah was wrapt up to heaven, *Eliſha* took up the cloak which fell from him, and made uſe thereof: O take up all thoſe gracious inſtructions which fell from him in his life, and make uſe of them now after his death, keep them alive, and ſo you ſhal find him ſtil living.

3. Hold faſt that form of wholſom words by him from Chriſt delivered unto you; and as you have received, ſo walk in them, let not your ſtedfaſtneſs dye, now he is dead.

4. Moſt humbly and earneſtly ſtrive with the Lord, by Faſting and Prayer, that ſeeing it is his will to take away *Elijah* from you, that he would be pleaſed in his love and mercy to give unto you an *Eliſha* in his room.

FINIS.

BRITISH MUSEUM